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Matthew
and
GUIDE POSTS
to the
MILLENNIUM

ADAM KERN

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Guide Posts to the Millennium.

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PREFACE

I am well aware of the literary imperfections and lack of proper logical connection and crudities in this production.

I had no thought of publishing the essay when I began to write. I began to write to comply with a request to write a paper on Matthew and his gospel, to be read at an Epworth League meeting in the M. E. Church. While writing the essay for the League thoughts on sociology and brotherhood were suggested to my mind. After finishing the essay for the League I wrote this production on christian socialism and brotherhood. I attached the essay on Matthew, written for the League, to this production. The incongruity is not altogether irrelevant to what I write on socialism.

If imperative necessity at this time did not demand my time and labor in another direction, I would rewrite and revise the instrument and relieve it, far as I am capable, of its literary inaccuracies and lack of elegance in style, but as the facts contained in the essay, as it is written, are all that is essential to throw light on this infinitely important subject, I conclude that nothing can be gained by delay.

I know that the radicalism in my essay will meet with formidable opposition from a large part of the christian clergy, but the facts published in my instrument will be none the less truth that cannot be disproved and will be in harmony with this quotation from Frances E. Willard's address at the National W. C. T. U. convention at Baltimore in 1847:

"Look about you; the products of labor are on every hand; you could not maintain for a moment a well ordered life without them; every object in your room has in it, for discovering eyes, the work of ingenious tools and the pressure of labor's hands. But is it not this the cruelist injustice for the wealthy, whose lives are surrounded and embellished by labor's work, to have a superabundance of the money which represents the aggregate of labor in any country, while the laborer himself is kept so steadily at work that he has no time to acquire the education and refinements of life that would make him and his family agreeable companions to the rich and cultured"?

The reason why I am a Socialist comes in just here.

I would take, not by force, but by the slow process of lawful acquisition through better legislation, as the outcome of a wiser ballot

in the hands of men and women, the entire plant that we call civilization, all that has been achieved on this continent in the four hundred years since Columbus wended his way hither and made it the common property of all the people, requiring all to work enough with their hands to give them the finest physical development, but not to become burdensome in any case, and permitting all to share alike the advantages of education and refinement. I believe this to be perfectly practical, indeed, but that any other method is simply a relic of barbarism.

I believe that competition is doomed. The trust, whose single object is to abolish competition, has proved that we are better without than with it, and the moment corporations control the supply of any product, they combine. What the Socialist desires is that the corporation of humanity should control all production. Beloved comrades, this is the fractionless way; it is the higher way; it eliminates the motives of a selfish life; it enacts into our every-day living the ethics of Christ's Gospel. Nothing else will do it; nothing else can bring the glad day of universal brotherhood.

Oh, that I were young again, and it would have all my life! It is God's way out of the wilderness and into the promised land. It is the very marrow of Christ's Gospel. It is Christianity applied.

"Under all forms of government the ultimate power lies with the masses. It is not kings nor aristocracies, nor land owners nor capitalists, that anywhere really enslave the people. It is their own ignorance."—Henry George.

I.

MATTHEW.

All that is known of Matthew is contained in his gospel, except some historical accounts subsequent to his call to the apostleship. It is not known when nor where his gospel was written. The most probable supposition is that it was written in Palestine between A. D. 50 and 60.

The gospel itself tells us by plain internal evidence that it was written for Jewish converts to show them in Jesus of Nazareth the Messiah of the Old Testament whom they expected. It is pervaded by one principle, the fulfillment of the Law and the Mesianic prophecies in the person of Christ.

Matthew was a publican subordinate to the chief publicans who farmed the taxes for the Roman government.

This was his natural providential calling in life to gain a livelihood and to provide for himself and family. This was as much a call from God as his call to the discipleship of Jesus Christ.

It is a matter of highest importance that we always recognize an over-ruling providence in all the affairs of this world, and that God has a providential course that he intends each one to pursue in this world. We may not pursue the course to which God's providence calls us, but we are called all the same.

Solomon says, "A man's heart deviseth his ways, but Jehovah directeth his steps." (Prov. 16:9.) "And there are many devices in man's heart; but the counsel of Jehovah, that shall stand." (Prov. 19:21.) "Trust in Jehovah with all thy heart, and lean not upon thine own understanding; in all thy ways acknowledge him, and he will direct thy path." (Prov. 3:5-6.) "Jeremiah says, O, Jehovah, I know that the ways of man is not in himself; it is not in man that walketh to direct his steps." (Jer. 10:23.)

These texts clearly prove that God calls people to other vocations the same as to preach the gospel. But generally not in the same way. But it is none the less important that we recognize the call being from God. Of course, everyone can disobey his call to the ministry or to any other vocation if he chooses.

I believe Jesus Christ was as much called to be a carpenter with his father in the days of his minority as he was called to the public ministry when he reached majority. His father was as much called of God to the work of carpenter as his Son was called to preach. The Virgin Mary was called to marry Joseph and Joseph called of God to marry her. Neither of them performed miracles except Mary was the miraculous mother of Christ, unless we call the divinely inspired magmificat a miracle.

Mary and Joseph both belonged to the proletariat. Socialist writers claim that they belonged to a labor union at Nazareth. This I suppose is mainly inferred from the socialistic prophetic deliverance in the magnificat.

"My soul doth magnify the Lord and my spirit hath rejoiced in God my Saviour. For he hath looked upon the low estate of his handmaid. For behold, from henceforth all generations shall call me blessed. He hath scattered the proud in the imagination of their heart. He hath put down princes from their thrones, and hath exalted them of low degree. The hungry he hath filled with good things, and the rich he hath sent empty away."

This utterance, "The rich he hath turned empty away," does not mean that he will dispossess them of all their wealth. But it means

that the rich would be deprived of their superfluity and the proletariat would be brought to an equal competence with them; and that it means the economic irregularities resulting from the latent injustice involved in the dominant principles that control the rights of property and acquisition of wealth will be abolished.

Abraham was as much called of God to marry his beautiful and good Sarah and she as much called to marry him and to unite their fortunes in an inseperable conjugal co-partnership as they were called to leave Mesopotamia and journey together through a strange land to an unknown country that God would miraculously show them.

After a happy married life of over 100 years Sarah died, being 127 years old, and being the mother of but one child and that was miraculously given.

Abraham, at the age of 175 years, and the young Keturah were called of God to unite their destinies for life in a matrimonial co-partnership. Their days of earthly pilgrimage were about 37 years. During their married life, six sons were born to them. His married life with Keturah seems to have been spent in quiet, restful obscurity.

The Bible says, "And these are the days of the years of Abraham's life which he lived, a hundred three score and fifteen years. And Abraham gave up the ghost and died in a good old age, an old man, and full of years, and was gathered to his people." (Gen. 25:7-9.)

Who are Abraham's people to whom and with whom he was gathered when he gave up the ghost? Was it his father and mother, brothers and sisters, and especially that dearest companion and help-meet friend that he espoused in life's morning and journeyed with the main earthly sunshine and comfort of his earthly existence for over 100 years and the best part of his life—his beloved Sarah?

Yes, it was all this and infinitely more. Jesus said to his disciples, "Whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother." (Matt. 12:50.) It was a reunion with his beloved Sarah in an infinitely stronger and happier cementing of hearts and lives together than any earthly tie or marriage bond can unite them in an eternal oneness as the Father and thy Son are one. It was also all the people of the world who died in the Lord and preceeded Abraham's and Sarah's triumphant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ, where the spirits of the just are made perfect in heaven. (Heb. 12:23.) It was the resident citizens of "the country in which was the city which hath the foundations, whose builder and maker is God, for which they were looking and called to seek with all the heart when first called in Mesopotamia, confessing that they were strangers and pilgrims on the earth, and seeking an inheritance and country of their own, desiring a better country, that is, a heavenly." (Heb. 11:8-16.) This hope more than all things else brightened their pathway and was the dearest treasure in their hearts while journeying on earth to their destined home where Jesus is in the mansions of the blessed.

Abraham was the best and greatest man living on the earth, his greatness reached into heaven. His spirit's entrance into heaven caused Paradise, where their is fullness of joy at God's right hand and pleasure forever more, to be called Abraham's bosom. And the least of God's children on earth, however low, despised and obscure, even as the outcast beggar Lazarus, in his rags and filth among the dogs, desiring to be filled with the crumbs that fell from the rich man's table, was carried by the angels to Abraham's bosom, clothed with as bright robes of righteousness as shines in heaven on a social equality and dignity with father Abraham. And all suffering, sin, sorrow and death put out of his sight forever, experiencing all the bliss and joy of angels forever more at God's right hand.

Matthew was a Jew indeed and in truth in whom there was no guile.

Paul says, "He is not a Jew who is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." (Romans 2:28-29.) "And if we are Christ, then we are Abraham's seed, heirs, according to promise." (Gal. 3:29.)

Matthew was evidently one of John the Baptist's disciples before Jesus called him to be his follower His calling to be a tax collector for the Roman government was unpopular. The taxes were heavy and oppressive; but it was more because Rome was a heathen government and nation, that had conquered the Jews and brought them into forced subjection. And the Jews looked upon the vocation of tax collector for a heathen government as compromising with and supporting heathenism. But as any kind of political government, whether heathen or not heathen, is a necessity to prevent the destructive deadly evils of anarchy, and government can't exist without imposing taxation on its beneficiaries, therefore every one is called to pay tribute to his government according to his ability, however much injustice might exist in the system or method of taxation. And God's law, rightly understood, did not forbid anyone engaging in the calling of publican.

But it afforded all publicans an opportunity to extort illegal demand from taxpayers and pocket the overcharge, without fear of detection or prosecution for theft.

The office was a lucrative calling when honestly filled in obedience to law. But the incumbents were generally, no doubt, more enriched by graft than by doing a legitimate business.

John the Baptist attached infinitely more importance to what his baptism signified than to the act of "baptizing in water unto repentance."

He said therefore to the multitude that went out to be baptized of him, "Ye off-spring of vipers, who warned you to flee from the wrath to come. Bring forth therefore fruits worthy of repentance and begin not to say within yourselves, we have Abraham to our father; for I say unto you that God is able of these stones to raise up children unto Abraham. And even now the axe lieth at the root of the trees, every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire."

And the multitude asked him, saying what shall we do? And he answered and said unto them, "He that hath two coats, let him impart to him that hath none, and him that hath food, let him do likewise."

This command was given to all multitudes of every class, calling and condition. The injunction in its full scope implies all that is contained in the two great commandments: "Love God with all thy heart, soul, mind and strength"; and "Love thy neighbor as thy self."

It means that he who possess clothing above what supplies his necessities must impart to him who lacks clothing necessities. And he who has food above a supply of life's necessities must impart to him that lacks a supply of necessities.

The command does not say give to those who lack necessary clothing and food. It does not mean give. It means impart as a debt you owe to your needy neighbor, as you owe love to him as you love yourself and equally owe it to his God. It is a demand of justice and not charity. This truth is revealed with supreme and awe inspiring clearness and emphasis in our Lord's prophetic representation of the coming judgment day. (Matt. 25:31-40.)

As all publicans followed a calling that the Jewish heirarchy condemned as sinful, disloyal to the church, and disreputable, therefore those of them who came to John to be baptized were in doubt about what to do to bring forth fruits worthy of repentance. They came to

John and said unto him, "Teacher, what must we do?" He did not condemn the employment as wicked and command them to resign their position; but gave it sanction and merely said unto them, "Extort no more than that which is appointed you."

Soldiers also serving under the Roman government were equally with the publicans, execrated by the hierarchy as disloyal to the church and indirectly compromizing with and supporting heathenism. And some of them came to John to be baptized, and also asked him, saying, "What must we do?" He did not condemn their soldiering for the Roman government as a heathenish calling virtually, compromising with a gentile nation that was an enemy to the Jewish nation and church, and bid them abandon or rebel against it. But only said unto them, "Extort from no man by violence, neither accuse anyone wrongfully; and be content with your wages." Thus he gave their calling a tacit indorsement. (Luke 3:7-14.)

Matthew, before he was called to the apostleship, was evidently a man of considerable wealth, which he may have acquired by faithful service in the lucrative employment in tax gathering for a heathen government that the hierarchy condemned as compromised with heathen nations that were their oppressors and enemies. But being a faithful and obedient disciple of John the Baptist it is evident that he never gained by graft or neglected to impart of his superfluity to a needy neighbor.

He perhaps would be ranked as a rich man. Jesus said, "It is easier for a camel to go through a needles eye, than a rich man to enter the kingdom of God." (Matt. 19:24.) Consequently but few of them entered. If he was rich, he was one of the few that entered. He did not over-value riches, nor treasures of life in this world, nor undervalued treasures in heaven, and life eternal.

He was the antipode of the rich young ruler of the synagogue that came to Jesus, who looked upon him and loved him, and said, "Teacher, what good things shall I do to have eternal life?" Jesus said, "If thou wouldst enter into life, keep the commandments;" and he said, "These have I observed from my youth up. What lack I yet?" And Jesus said, "If thou wouldst be perfect, go sell that thou hast and give to the poor, and thou shalt have treasures in heaven, and follow me."

This stung the young man's heart with deepest painful sorrow. He valued his riches in life in this world more than treasures in heaven and eternal life.

The christian church today is generally ruled by a dominant rich class, who are as blameless as the young ruler in keeping the commandments as he did. And they are like him also in refusing to obey our Lord's call to part with their superfluity for the poor, and taking up the Lord's cross daily and following him. (Luke 9:23.) To gain "godliness that is profitable for all things, having promise of the life which now is, and of that which is to come." (Tim. 4:8.) They would rather obey Mammon's call to trust in their riches to gain these promises.

Matthew, when he was called to the apostleship, immediately left his lucrative calling as a collector of toll and forsook all and followed Jesus Christ, recognizing his rightful ownership of himself and all that he possessed and consecrated his all to his Master's service.

About six months after his call he made our Lord a great feast in his house. And a great multitude of publicans and others were guests. It was in striking contrast with the selfish, ecclesiastical, exclusiveness of elite festivities of the day. It was a free feast for all. Not only was there great multitude of publicans, but other sinners, some of them were social outcasts and poor, maimed, lame, blind, and such as were excluded from festivities.

It was evidently in conformity with the instruction our Lord gave to a rich Pharisee who had invited him to dine with him. Jesus said

to his host, when you make a dinner or a supper, call not thy friends, nor thy brethern, nor thy kinsmen, nor rich neighbors, lest haply they also bid thee again, and a recompense be made thee. But when thou makest a feast, bid the poor, the maimed, the lame, the blind, and thou shalt be blessed; because they have not wherewith to recompense thee: for thou shalt be recompensed in the resurrection of the just." (Luke 14:12-14.)

This is what we might expect of a rich man called into the kingdom of God. But Matthew (also called Levi) was never ranked with rich and fashionable people like dives. He was affiliated with the common and the poor people when he was a publican. He was a day laborer.

The apostles were called from the common laboring class. Their calling inured them to hardship and habits of industry and economy that best fitted them for the more arduous work of the holy heavenly calling to the apostleship to which they were destined.

Matthew even when a publican evidently possessed the first beatitude in the sermon on the mount. "Blessed are the poor in spirit; for theirs is the kingdom of heaven." He felt infinitely blessed and honoured to receive his Lord's call and Spirit upon him, appointing him to preach good tidings to the poor, and sent him to proclaim release to the captives and recovery of sight to the blind, and set at liberty them that are bruised and proclaim the acceptable year of the Lord; in his holy name as his ambassador. (Luke 4:18-19.)

The apostles organized themselves into a charity organization to provide money to defray necessary expenses for running the church, and to supply the necessaries of the poor. Judas Iscariat was the treasurer.

The apostles had no stocks, bonds, no investments of any kind from which to gain unearned incruements such as surplus profit, interest or rent. They discouraged such investments. Their possessions were invested in their benevolent society. Their maintenance was received from the voluntary contributions of Christian converts and other beneficiaries of their services. Just as Jesus was paid for his labors.

None were recognized members of the charity organization but the apostles. At the time of the penticostal revival it became very popular. As many as were possessors of lands or houses sold them and brought the prices of the things that were sold and laid them at the apostle's feet. (Acts 4:34-35.)

This form or method of dedicating all of the church members' possessions to this charity organization was not compulsory. But it was duly appreciated and highly commended. Those who dedicated all their possessions to this apostolic society received distinguished honor.

It seems, however, that while it was not compulsory to dedicate possessions to charity in this public way by laying them at the apostles' feet if every one did not either dedicate his possessions in this way, or part with his surplus possessions and goods by selling them and making distributions himself according as any man had need, was condemned as a slacker. (Acts 3:46.)

It was to gain the honor of consecrating all of a possession that Ananias and Saphira sold for charity in this public way through this apostolic organization and kept back part of the price and lied to the Holy Spirit to conceal the fraud. And they were miraculously instanter struck dead for lying.

Doubtless no one of the apostles did more or sacrificed more, nor were more efficient in originating and supporting the charity organization than St. Matthew. His name and call to the apostleship is in each one of the synoptic gospels in the same words except in Mark 10:14 and in (Luke 5:17) he is called Levi. His name is given no other places in the Bible except (Acts 1:13) "The traditions relating to the later life of Matthew are various, but nothing whatever is really known."

The most authoritative prescriptive tradition assures us that he preached the gospel for some years in Palestine. Later ecclesiastical writers suppose that he preached in Ethopia and there suffered martyrdom.

The burden of the apostolic message was God's command to men that they should all everywhere repent; inasmuch as he hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men in that he hath raised him from the dead. (Acts 17:30-51) "Christ is the resurrection and the life." (John 11:25.)

He is the first fruits of the general resurrection, "when all that are in the tombs shall hear his voice and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of judgment." (John 5:28-29.)

The apostles had received such visions and unseen realities from Christ that like Abraham, the father of all of God's faithful children on earth they renounced all earthly possessions and ownership and home on earth and obeyed the heavenly call to go where God would lead them; confessing themselves to be homeless heavenly sojourning pilgrims and strangers on earth, "making it manifest that they were seeking after a country of their own." (Heb. 11:13-14), a better and heavenly country. (Heb. 11:16) "looking for the city which hath the foundations whose builder and maker is God." (Heb. 11:10.) This heavenly hope was the dominant motive inspiration of their life on earth.

They were so imbued with our Saviour's martyr spirit that they sacrificed their lives and all that they valued on earth and endure infinite sufferings on earth to faithfully obey the heavenly calling to "Go and make disciples of all nations baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things, whatsoever he commanded them; and said, lo, I am, with you always even unto the end of the world." (Matt. 28:19-20.) They were as men doomed to death and were made a spectacle unto the world both to angels and to men. (I Cor. 4:9.) If they had only hope in Christ in this life; they were of all men most miserable." (1 Cor. 16:19.)

"They followed in the footsteps of their Lord and Master, being pure from the blood of all men. For they shrank not from delivering unto their auditors everywhere the whole counsel of God." (Acts. 20:27.)

"They become fools for Christ's sake." "They hungered and thirsted, and were naked, and were buffeted, and had no certain dwelling place, and toiled, working with their own hands." "They were defamed and made as the filth of the world, the offscouring of all things." (1 Cor. 9:13.) "Christians after they were enlightened endured a great conflict of sufferings; partly being made a gazing stock both by reproaches and afflictions; and partly, becoming, partakers with them that were so used." (Heb. 10:32-33.)

"All the apostles and their enlightened converts always bore about in the body the dying of Jesus, that the life also of Jesus might be manifested in their body. For they who lived were always delivered unto death for Jesus' sake, that the life also of Jesus might be manifested in their mortal flesh." (2 Cor. 4:10-11.)

It was this hope of heaven in them as it was in Abraham, more than all things else that made life worth living in the life that now is, as well as the life that is to come.

They endured all these indescribable and infinite sufferings to make known to all Israel and to all the world that "Jesus whom they crucified, whom God raised from the dead is the Messiah, and only Saviour; and that in none other is there salvation; for neither is there

any other name under heaven, that is given among men, wherein we must be saved." (Acts 4:11-12.)

"Wherefore they fainted not, but though their outward man was decaying yet their inward man was renewed day by day. For our light afflictions, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." (1 Cor. 4:6-18.)

Matthew was called to part with his lucrative calling and to become poor for Christ's sake. Abraham was called to gain and to become rich in this world's possessions. But they were equal friends to the poor.

Our Lord's first beatitude in his sermon on the mount is an experience that is the foundation of our gracious salvation. It is, "Blessed are the poor in spirit; for theirs is the kingdom of heaven." Cursed are the rich self-satisfied and self-dependent, for they cannot enter into the kingdom of heaven.

God's children in this world who are called, like Abraham, to acquire wealth and to use it for their happiness in the life that now is, and to make others equally happy, are of necessity as poor in spirit as was Lazarus and the apostles.

Mathew was called of God to bear the cross of poverty in this world for the glory of God and for this world's heavenly good.

"His name was on one of the precious stone foundations of the great and high wall of the holy city, Jerusalem, having the Glory of God which did lighten it, and the lamp thereof is the Lamb. The city wall has twelve pearl gates guarded by twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. And the gates thereof shall in no wise be shut by day and there shall be no night there. The building of the walls thereof was jasper, and the city was pure gold, like unto pure glass. And there shall no wise enter into it anything unclean, or he that maketh an abomination and a lie; but only they that are written in the Lamb's Book of Life." (Rev. 21:9-27.)

Matthew never gained the universally great name that Abraham did, nor was he as highly distinguished with public honor in this world as the chief apostles Peter, James, John and Paul. Except that great banquet with which he honored our Lord and writing the gospel, his career was greatly obliterated from historical celebrity.

But there is no evidence that he was not equally efficient with the chief apostles and gospel ministers.

In all past ages of the world, we have reason to believe woman is a moral equal, if not superior, to men. But it was in a quiescent and more obscure way. The apostolic age was not an exception to the general rule. It seems that a larger per cent of them become members of the christian church and efficient workers in it in the apostles day. And in the present age they outnumber the men in christian church membership and in all of her activity in the church's warfare in her conquest of the world to Christ they are not secondary in following our Lord's foot-steps and successful service in all of her progressive and aggressive movements.

But how few of them became famous. How they have been subjected to unjust subordination, and handicapped in their work and denied equality of power and privilege with men. The apostles, we have reason to believe, except Paul, had wives and children. (1 Cor. 9:5, Matt. 8:14.) But their names are not given and but few women's names are mentioned as christian workers in the Bible.

But the tide is turning in their favor. They are steadily gaining power and influence in the church. They are coming to the front.

Being hidden in obscurity and lacking earthly notoriety or celebrity is no evidence that their christian work is inefficient. Many such in the judgment day will be revealed to be stars of the first magnitude in the galoxy of sainted worthies awarded a high-up place in heaven. Such is St. Matthew.

Evidently no apostle saw more clearly the Father's nature and sacrificial love or exhibited in our Lord's incarnate life work and self-giving on Calvary.

It is believed that he died a martyred death in Egypt, and was gathered to his people in Abraham's bosom.

On earth, like Abraham and his household he lived with his mind and effections set on things which are above where Christ sitteth on the right hand of God daily laying up treasures in heaven where his life was hid with Christ in God. (Col. 3:1-3. 6:19-21.) "For him to live was Christ, and to die was gain. Like Abraham he was a pilgrim and a stranger on earth having a desire to depart and to be with Christ which was far better. (Phil. 1:21-24.)

But while a stranger and sojourner in the flesh at home in the body, he was absent from his real destined home with the Lord in our heavenly fathers' house of many mansions in which all men are created and redeemed to spend there eternity. Therefore all true christians, who walk by faith and not by sight, are of good courage and are willing rather to be absent from the body and to be at home with the Lord and his people.

Therefore they make it their aim whether at home or absent to be well pleasing unto him; and to choose to abide in the flesh, because it is more needful for the sake of the souls we could save or could aid in laying up treasures in heaven.

For we must all be made manifest before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether it be good or bad. (2 Cor. 5:5-10.)

This heavenly godliness which he with other disciples taught by precept and example of the narrow door, and only door, into the straightened way that has promise of the life which now is, and of that which is to come. (Matt 7:13-14. I Tim. 4:3.)

The Family Trinity and Godly Love.

The uncreated life in God existing from all eternity possesses two essential elements inseparably connected. One is sentience, which is capacity to experience enjoyment and pleasure and capacity to suffer pain. The other is love.

From the uncreated eternal life in God eminates all life outside of himself. It is only to angels and men to whom he imparted such life as existed in himself, created in his own likeness and image, which is love essentially holy, just, true, impartial and disinterested. On the sixth day "God created man in his own image, in the image of God created he him, male and female, creates he them." (Gen. 1:27.)

The uncreated life in Jehovah is perfect infinite happiness and perfect infinite love. He exists, Father, Son and Holy Spirit, three distinct persons in one Being, each having equal attributes, constituting him the true God.

From eternity his uncreated life experienced perfect happiness and intuitively notes all suffering of every kind. He could not choose to suffer and he could not be forced to suffer against his own sovereign will.

Before the time God created any beings outside of himself his happiness was generated by the love of each person in the Trinity mutually acting upon each other.

In fact, love and sentience are so inseparably and closely united that sentience might be regarded as self love. But real love must have

a corresponding object outside of itself to love and to be equally loved by it to fulfill the end, for which God created love in the heart of his children.

This activity of love between corresponding lovers upon each other generates happiness and pleasure. Love is an active spirit or principle that cannot be inert.

The family relationship of father, mother and child constitutes a family trinity modeled after the trinity of the God-head. "Adam came into the world, not only to replenish the earth, but the everlasting mansions of heaven." God created man male and female to establish monogamous marriages and the family institution in which to create and develop souls in material human bodies to prepare them in the life that now is for translation to the life that is to come in our Father's house of many mansions in the kingdom of glory prepared for them from the foundation of the world." (Matt. 25:34.)

"The likeness of God in man, the divine nature which is **Holy Love.** In the infancy of his existence man was created a love being. Love as the center of his existence was not a speculation, but a nature, not an accessory of life, but **the life itself.** It flowed out in all directions, like a running stream. It was thus formed in the love spirit he looked around on the work of nature, he saw all things in the possession of life and beauty, and he rejoiced in all things, because all things had God in them. He loved the trees and the flowers, which reflected the divine wisdom and goodness. But far more did he delight in the happiness of everything that had a sentient existence."

But the sin of Adam robbed our world of its paralistic beauty and glory, and impregnated human hearts with hereditary satanic virus that shut God out of sight and incurred the curse of death on all the race and incurred the necessity of the Son of God coming into the world to be made an atoning sacrifice on the cross of Calvary for our redemption and to bring salvation from sin and uncleanness by being born anew from above by faith in Jesus Christ to see the kingdom of God, which is a kingdom of love, and to ultimately restore the Eden lost in Adam by "reaching new heavens and a new earth through Jesus Christ." (Is. 65:17-25.)

By original sin divine life, which is pure love, is lost out of the human heart and the darkness of death overhangs man's pathway from the cradle to the grave, never to be restored in perfection till we reach heaven.

Our Lord's redemption opened the narrow door out of the darkness of death and hell into the straightened way that leads to the godliness that has promise of the life which now is and of that which is to come." (1 Tim. 4:8.)

But this narrow door and destined way, opened at an infinite cost that we can never fathom by Jesus Christ, has always been broad enough to give every one a chance to enter and escape eternal damnation and to gain heaven.

There never was a time when the heavenly forces of gospel truth were as efficacious in enlightening the world and opening heaven to us as at the present.

The world is learning that the only true and living God is a God of infinite supreme happiness, and that his happiness is produced and sustained by life or love that is immutably holy, just, true, impartial and disinterested, uncreated eternal love.

Happiness is the worth of life. Irretrievable unhappiness or misery is worse than non-existence or annihilation. Happiness is also the worth and food of love. Love may be called a compliment to happiness. But sentient suffering or pain, if irredeemable in ourselves, or the objects of our love, makes it worse than worthless, or worse than no love.

Love is an immaterial thing that attaches sentient lives together

in affiliating groups and companionship of sympathy that makes them equal shares of each others sufferings and enjoyments. But it cannot alleviate nor relieve each others sufferings.

When two or more friends or lovers are entirely in a condition of irretrievable misery their love to each other cannot alleviate nor deliver them from suffering. It would rather tend to make each one more miserable.

Doubtless Dives' five brothers at his father's house loved him dearly and he loved them. They evidently spent many happy hours of pleasant passtime together while Dives lived. But when he was doomed to hell fire he never wanted to see them or be in their company again, nor to have any other living being on earth to be with him where he was. They could not possibly do him any good nor in the least alleviate his trouble, but would rather augment it. (Luke 16:12-21.)

Our Adamic federal head and the wilful sins of the world has brought infinitely more suffering and misery into the experience or sentiments of mankind in this world than God's love and goodness has brought enjoyment and pleasure.

John Fletcher says, "Should it be objected that our pleasures counter balance our calamities," I answer, "The greatest part of mankind are so oppressed with want and cares, toil and sickness, that our intervals of ease may rather be termed in alleviation of misery, than an enjoyment of happiness. Our pains are real and lasting—our joys imaginary and momentary."

Although as travelers in this wide world of ours we have many cases of rest and refreshment, we cannot get away from the experience that "Man, that is born of a woman, is of few days and full of trouble." (Job 14:1.) "Man is born, unto trouble as the sparks fly upwards." (Job 5:7.)

Some people experience much more trouble and endure greater calamities than others. But trouble is a necessary incident to all classes. The best of Christians cannot escape.

Paul says to the Corinthians, "For we know that if the earthly house of this tabernacle be dissolved, we have a building from God, a house not made with hands eternal, in the heavens. For verily in this we groan, longing to be clothed upon with our habitation which is from heaven. . . . . For indeed we that are in this tabernacle do groan being burdened." (2 Cor. 5:1-5.) And in the letter to the Romans he says, "And we know that the whole creation groaneth and traileth in pain together until now. And not only so, but ourselves also who have the first fruit of the Spirit, even we ourselves groan within ourselves waiting for our adoption, to-wit, the redemptions of our body." (Rom. 8:22-25.) Jesus said to his disciples in the world, "Ye have tribulation; but be of good cheer, I have overcome the world." (Jno. 16:35.)

As God's uncreated necessary existence from all past eternity was infinite perfect happiness, it is evident that if no sins had ever come into existence in the universe, neither among angels nor men sentient suffering would have never existed in any kind nor degree. For true life (or which in God is holy happy love) in its essential nature is averse to, and repudiate all suffering. Consequently no sin, nor suffering nor lack of love can exist in heaven.

But in our degenerate world the powers of the devil and hell are more dominant in the character and conduct of men than God and heaven. The gate is still wide and the way broad that leads to destruction, and many are they that enter in thereby. And narrow is the gate and straight is the way that leads to life (love and happiness) and few are they that find it. (Matt. 7:13-14.)

Every elect angel and every human being is impelled by its own sentience or self love to pursue after happiness. The holy angels are

as perfectly happy in their sphere as God himself and experience all they have capacity to enjoy. But fallen human nature inclines men to illusory optimism suggested by satan the deceiver of our first parents in Eden.

Patrick Henry uttered an infinitely important truth when he said, "It is natural for man to indulge in the illusions of hope and to listen to that siren till He transforms us into beasts. It's the part of wise men engaged in a great and arduous struggle for liberty having eyes see not, and ears hear not the things that so greatly concern their safety and happiness." This illusory optimism has done the world infinitely more harm in all past ages, and is still doing it, than pessimism, bad as pessimism is.

"The knowledge of the only true God and Jesus Christ, whom the Father sent to be the exclusive source of the life that now is, and of that which is to come (Jno. 17:3), which is hid from the wise and understanding and revealed unto babes (Matt. 11:25), and for the excellency of which knowledge Paul counted all things to be lost, for whom he suffered the loss of all things and counted them but refuse that he might gain Christ and be found in him, not having a righteousness of his own, which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith." (Phil. 3:7-19) :—"Must be learned as Paul learned it and understood it, to obey our Lord's prohibition to serve mammon and to deceive ourselves with the idea that we can and do serve God and mammon at the same time. Therefore Jesus says unto us, 'Be not anxious for your life, what ye shall eat, nor what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than food, and the body more than raiment? Behold the birds of the heavens that they sew not, neither do they reap, nor gather into barns, and our heavenly Father feeds them.' And will he not feed you whom he values infinitely more than he does his birds? And which of you, by being anxious, add one cubit unto the measure of his life? He commands us to consider the lillies of the field, how they grow; they toil not, neither do they spin; yet Jesus says that even Solomon, in all his glory, was not arrayed like one of these. But if God doth so clothe the grass of the field, which today is, and to-morrow is cast into the oven, shall he not much more clothe you, O yea of little faith? Be not therefore anxious, saying, 'What shall we eat, or what shall we drink, or wherewith shall we be clothed?' For after all of these things do the Gentiles (heathens) seek and money loving christian mammon worshippers.

But seek ye **first** God's kingdom and his righteousness and all these things shall be added unto you.

All these things mean all necessaries and luxuries needed for our comfort and happiness would be given us resulting legitimately from our first seeking God's kingdom and his righteousness.

It does not mean that "all these things will be given us without every one laboring to provide them for himself, and especially those of his own house-hold." (1 Tim. 4:8.) The apostle Paul commands this, "If any will not work, neither let him eat." (2 Tim. 3:10.)

Jesus designs special emphasis being placed on the word **first**, which means paramount importance; and enjoins it as the supreme object for which he commands us to live and to labor and is the one great end for which he has created us and has redeemed us.

It is synonymous with our Lord's prohibition in Verse 19, which forbids us lay up treasures upon the earth, and his command given us to lay up for ourselves treasures in heaven. He teaches that all treasures laid up on earth are fore doomed to being consumed by being moth-eaten and by rust and by being where thieves break through and steal. He commands us to lay up treasures in heaven, where neither moth nor

rust consumes; and where thieves do not break through nor steal; for where we place our treasures there our heart will be also.

The pronoun "we" in John 3:11 relates for its antecedent to the family of the Trinity, Father, Son and Holy Spirit; who are the three distinct persons in the one Being—God.

Nicodemus with others mentioned in Chapter 2:23-25 were superficial believers in him, their faith being banked simply on the signs which he did. Our Lord connects the Father and Holy Spirit with himself in disclosing to Nicodemus the truth that although he was a teacher of Israel, he was an unreasonable unbeliever in not believing earthly things, such as regeneration which takes place on earth; after acknowledging that he was a teacher from God; for no one could do those signs that thou doest except, "God be with him."

Jesus said, "Verily, verily, I say unto thee, we speak that which we know, and bear witness of that which we have seen; and ye receive not our witness." I told you earthly things and ye believed not, how shall ye believe if I tell you heavenly things? **Heavenly things** such as God's requirements to believe of heaven, of the atonement and death of his only begotten Son. And no man hath ascended up to heaven and so no man is able to testify, but the Son of Man who is in heaven. Jesus is just as much God in heaven as he is man on earth. In him dwells all the fullness of the God-head bodily. The incarnate Son of Man is the conductor from heaven to earth of all the facts and truths that we need to know, which the eternal Word has seen in heaven and ever more will see and know in his infallible unity with God.

He was symbolized in Jacob's dream when he dreamed and, behold, a ladder set up on the earth, and the top of it reached to heaven, and, behold, the angels of God ascended and descended on it. He was foretold to Nathaniel by Jesus who said to him, "Verily, Verily, I say unto you, Ye shall see the heaven opened, and the angel of God ascending and descending upon the Son of Man." (Jno. 1:51.)

There was never a time in the history of our world when this exhortation of the apostle was more urgently needed than the present crisis, which it is undergoing, namely, "I exhort therefore, first of all that supplication, prayers, intercession, thanksgiving be made for all men; for kings and for all that are in high places; that we may lead a tranquil life, in all godliness. This is good and acceptable in the sight of God our Saviour; who would have all men to be saved, and come to the knowledge of the truth. For there is one God, one mediator also between God and men, himself man, Christ Jesus, who gave himself a ransom for all, the testimony to be born in its own time." (I Tim. 2:1-6.)

Our Lord's model prayer embodies the whole burden of our prayers that we can offer to God at any time in the full scope of their import.

The first petition in this prayer is the recognition of our Father's existence in heaven, the unthroned King of the universe, to all of which he has the exclusive right; ownership and authority. And it breaths a desire in our hearts to be inspired with supreme hallowed reverence due his name.

The second and the third petitions, Thy kingdom come; thy will be done as in heaven so on earth—recognize our heavenly Father's exclusive absolute ownership and authority and rulership of our world and all the universe. They pre-suppose the fact that his children on earth are in open treasonable rebellion against him, and dominated by the usurped power of the father of his and god of this world. It is a prayer for our world to be restored to loyal allegiance to him as his kingdom exists and his will is done by the elect angels and the spirits of the just made perfect in heaven.

When the paramount needs of God's kingdom and his righteousness are implored for our souls and bodies; the next petition is, Give us this day our daily bread—bread for the coming day or needful food.

It is the burden of this prayer, "Give me neither poverty nor riches; feed me with food that is needful for me." (Prov. 3:28.)

God's kingdom in heaven is perfect obedience to the two great commandments. "The great and first commandment is, Thou shalt love thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength. The second like unto equal it is, Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets." (Matt. 22:34-40.)

Jehovah himself obeys these two commandments. He cannot ever love, nor under love himself. Neither can he disobey the second, Every soul created in his own likeness and image, he cannot fail to value and love as he loves himself.

When we love our neighbor as we love ourselves, we indirectly, but none the less, love God.

The Golden Rule—All things whatsoever ye would that men should do unto you, even so do ye also unto them; for this is the law and the prophets. (Matt. 7:12-13), embodies obedience to these two great commandments. It is the development of the law of justice in the conduct of God's children in their intercourse with one another in heaven. It is the universal immutable law of justice emminating from God existing everywhere throughout God's boundless universe. But our fallen world is in rebelilon against it.

The revelation of the gospel message purports the same great truth in these words, namely, "The end of the charge (commandment) is love out of a pure heart and a good conscience and faith infeigned. (1 Tim. 1:9.)

The second great commandment indirectly includes the first. Consequently the apostle says, "The whole law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself." (Gal. 5:14.) He commands us to "Owe no man anything, but to love one another; for he that loveth one another hath fulfilled the law." "Love is a debt which though forever paid is forever due. It is a vessel which even though forever full forever needs filling."

Love in its purity and perfection is the life of God in the soul. It is as inherently holy, just, true, impartial and disinterested as it exists in God. Intuitively predisposes the heart to obey every prohibitory and positive commandment in the decalogue. "And if there be any other commandment it is summed up in this word, namely, Thou shalt love thy neighbor as thyself, Love worketh no ill to his neighbor; love therefore is the fulfillment of the law." (Rom. 13:8-10.)

The standard of justice in our world in Christiandom as well as in heathendom is far below the perfect standard emanating from God as it exists in heaven. In christendom much of it is condemned by the heavenly standard as flagrant injustice.

All disobedience to the Royal law, Thou shalt love thy neighbor as thyself, (Jas. 2:8-13) or lack of love one to another as each loves himself though not developing outwardly, is latent injustice. The Bible says, "Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him." (1 Jno. 3:15.) But we need not indulge hatred impulses or spiteful feelings against a brother to hate him. We have no evidence that Dives indulged hatred or spite against Lazarus. He simply neglected to love him as himself and to develop it in outward action. The jurisprudence of heaven convicted him of murder in the first degree and doomed him to hell forever. (Lu. 16:12-21.)

Beside Dives' five brothers there were many more rich capitalists who were members of Jewish and Christian churches whom St. James calls on to weep and howl for the misery coming upon them, saying you have heaped treasures together for the last days. Behold, the hire of the laborers who did your work, which by you was kept back by fraud

and the cries of him that did your work entered into the ears of the Lord of Sabaoth. While you were living delicately on their earnings and in your pleasure. You nourished your hearts as in a day of slaughter.

They were a high class of ruling dignitaries in the Jewish synagogues and to a great extent in the christian churches in St. James day. (Jas. 5:1-6.)

They still exist more or less dominant throughout christiandom. They maintain their standing in church and state by large contribution to religious and charity like the Pharisees to be seen of men and to weld influence in molding and directing public sentiment.

Hence in all ages they have been confided into a greater or less extent by the victims of their oppression as worthy and honorable benefactors and supporters of church and state. They are not prompted by feeling of hatred or spite to oppress their hirelings in their wages and to impoverish and overburden them. They have good humored feelings of friendship toward them long as they contentedly bear their unjust hardships without complaining or rebellion. But their friendship and humor towards their intolerably over-burdened laborers is like the good nature of the highwayman who has no ill feeling against the victim he "holds up" when he demands his money or his life. The Judge enthroned in heaven condemns such friendship as murder in the first degree.

Jesus tells us who is our neighbor and how we should love him as we love ourselves and demonstrates in his narrative of the good Samaritan. Who, when he was journeying from Jerusalem to Jericho, found a stranger who belonged to the Jewish church and people (who had no dealings with Samaritans, (Jno. 4:9), and come where he was, and when he saw him, he was moved with compassion and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn and took care of him. And on the morrow he took out two shillings, and gave them to the host, and said, "Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee." As Jesus said to the lawyer to whom he gave this message, everybody is commanded to "Go and do likewise." (Luke 10:25-37.)

This dominant spirit and principle of self sacrificing love for a needy neighbor is the only love that is godly and heavenly and continually lays up treasures in heaven.

The rich young ruler of a synagogue who ran to Jesus and kneeled to him and asked him, "Good Teacher, what shall I do to inherit eternal life?" Jesus told him, "Keep the commandments. . . ." "Teacher, all these things have I observed from my youth." And Jesus looking upon him loved him, and said unto him, "One thing thou lackest; go sell whatsoever thou hast, and give to the poor; and thou shalt have treasures in heaven; and come follow me." (Matt. 10:17-22.)

This stung his heart with disappointment and deepest sorrow. He unlike Matthew, when called to follow Christ in preaching the gospel of the kingdom of God to the poor left all and followed him. But like Dives and rich dignitaries of his class forfeited his soul's worth to all eternity for a few days of the pleasure of riches and the glory of the world and the covetious desires of the flesh.

Jesus took occasion from this event to teach his disciples that "It is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God." (Matt. 10:25.)

Although the apostle says to the church, "Behold your calling brethern, that not many wise after the flesh, not more mighty, not more noble, or rich people were called into the church, there never was a time when she was without members what enter into the kingdom of God without being called to part with their earthly possessions and income that this young synagogue ruler and Matthew and other apostles

were called to, and, to follow Christ in his itinerancy in preaching the gospel to the poor and for the poor and common people who heard him gladly." Abraham, Job, David and many others who were immensely rich and did not obtain their wealth by indirection or violating Royal laws and Golden Rule justice, nor gain in violation of these heavenly laws of righteousness.

But those whom God allows to be enriched and to own large possessions like Abraham and others are commanded to recognize God's ownership of themselves and all that they possess, and that they are only stewards holding themselves and all that they possess, in trust to be used at any time for God's service and glory in whatever way he may direct. Just as Abraham offered Isaac the dearest treasure of his heart on earth, to be sacrificed at any time that God would call. "In fact, everybody, poor or rich, is equally called by the mercies of God at all times, to have his body consecrated a living sacrifice, holy acceptable to God which is his reasonable service." (Rom. 12:1.)

The rich members were charged to be not high-minded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be rich in good work, that they be ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed." (1 Tim. 6:17-19.)

We should understand that perse neither riches nor poverty are either vicious or virtuous; they can have no moral quality of any kind. But either of them may be and often is a cause or an occasion of temptation. They could not exist in heaven. Neither could they have existed in our world had not sin entered. They are abnormal conditions resulting directly or indirectly from sin. Riches is the more fascinating temptation. It appeals to the lusts of the flesh, as the forbidden fruit did to Adam and Eve in the garden of Eden. Poverty tempts the poor to covetousness, to theft and to distrust God and to take his name in vain.

They are mainly counter parts of each other. The causes that make some rich and others poor.

Wilful obedience to the Royal Law and Golden Rule individually and collectively in our attachment and coalescing affiliation and in our intercourse with each other in our social dependence and in its dependence upon each other is the only possible way to abolish the evils of riches and poverty and to claim "our heavenly Father's promise to supply every need of ours, according to his riches in glory in Christ Jesus." (Phil. 4:19.)

The standard of justice in our world, in christendom as well as heathendom is far below the perfect standard emanating from God as it exists in heaven. Much of it is condemned by this heavenly standard as flagrant injustice.

Real justice originates in love, and is sustained by love. It cannot originate nor be sustained in any other way.

The ethical teaching and schools of learning generally represent justice as being different from, and out of harmony with complacent love or mercy. The mercy and complacent love of God is dominated by the principle of justice the same as his wrath. God's complacent love and mercy cannot apologize for nor compromise with injustice any more than his wrath and his hatred can. An inhering latent principle of justice dominates all of God's love and mercy. His love and his mercy are always in harmony with justice. They are never antagonistic to it.

God's justice not only demands every one to not only love his neighbor, but to love his neighbor as he loves himself, "not to love in word, neither with the tongue, but in deed and truth" (Jno. 3:17-18), in such a way as to make his neighbors' needs and happiness virtually his own.

Perfect obedience or disobedience to this heavenly standard of justice is the law that will govern the eternal destiny of every one of us when we are made manifest before the judgment seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad. (2 Cor. 5:10.)

Then the Son of Man shall sit on the throne of his glory, and before him shall be gathered all the nations. Then the King will say to them on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundations of the world; for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." . . . . And the King said unto them, "Verily I say unto you, inasmuch as ye did unto one of these my brethern, even these least, ye did it unto me." (Matt. 25:31-40.)

We must understand that our Lord's deliverence, "unto one of these, my brethern, even those least ye did it unto me," includes sinners as well as saints, our enemies as well as our friends. It includes all who are created in the image of God for whom Christ died.

God does not and cannot love sinners or his enemies complacently. "He is angry with the wicked every day." (Pa. 7:11.) He hates all workers of iniquity. (Ps. 5:5.) His anger and hatred simply means that he cannot be pleased with the inherent immoral spirit and principle that they have wilfully imbibed and that control their hearts and lives.

Although God cannot love sinners or his enemies complacently, yet, because he created us in his own image and likeness, and redeemed us at an infinite cost when we were sinners, he loves all sinners with a painful benevolent love of pity as infinitely deep as his love to his adopted children who keep his commandments and do the things that are pleasing in his sight. His benevolent love for sinners is an infinite desire that they may come to the light and believe in his Son who prayed on the cross, "Father, forgive them, for they know not what they do."

"Therefore our Father who is in heaven makes his sun to rise on the evil and the good, and sends his rain on the just and the unjust. His goodness is lavished upon saints and sinners without discrimination against his persecutors. He commands us to do no harm, but as we have opportunity, work that which is good toward all men, and especially toward them that are of the household of faith." (Gal. 6:10.) "And to follow his Son, our heavenly exemplar, who is the effulgence of his glory, and the very image of his substance." (Heb. 1:1-3.) "And therefore be perfect, as our heavenly Father is perfect." (Matt. 5:48.)

The unrighteous at the King's left hand, who wilfully refused or neglected to love their neighbors as themselves, as our Lord commands, will be doomed to depart from him and "to go their way into eternal punishment." (Matt. 25:45.)

It is of highest and essential importance to observe that the sins and crimes alleged as incurring the King's wrath and eternal punishment relates to duties omitted that would produce enough, if done, individually and collectively for the supply of our every material and temperal need without anything being mentioned of securing eternal life after the judgment. Godliness embodies the laws of perfect temperal happiness in this world and the laws of perfect eternal happiness or life in the unseen immaterial world that is to come. And those who omit these will be disappointed in incurring the King's wrath and eternal torment after death in the immaterial invisible world.

"Having food and covering and therewith being contented" and "free from the love of money is the only true standard that can exist, by which the earth should be governed the same as heaven,—is the only way out of the wilderness of Sin, and to enter into the promised millen-

nium, when wars will end, poverty and riches shall be abolished, and everyone shall be fed with the food that is needful, and labor and capital strife cannot exist."

For then our heavenly Father, who values humans infinitely more than the birds of the heaven, that sow not, neither do they reap, nor gather into barns; and our heavenly Father feeds them with equitable equality and adequacy, and they daily enliven the air with their cheering patriotic songs of harmony, democracy and liberty; "will supply our every need according to his riches in glory in Christ Jesus." (Phil. 4:19.)

When God miraculously delivered Israel from their calamitous Egyptian bondage and they came to the wilderness of Sinai; they encamped before the mount. And Moses went up unto God, and Jehovah called unto him out of the mountain, saying, "Thus shalt thou say unto the house of Jacob, and tell the children of Israel, Ye have seen what I did unto the Egyptians, and how I bore you on eagle's wings, and brought you unto myself. Now therefore if ye will obey my voice indeed, and keep my covenant, then ye shall be mine own possessor from among all people for all the earth is mine; and ye shall be unto me a kingdom of priests and a holy nation."

And Moses came and called for all the elders of the people and set before them all these words which Jehovah commands him. And all the people answered together, and said, "All that Jehovah hath spoken, we will do." And Moses repeated the words of the people unto Jehovah. And Jehovah said unto Moses, "Lo, I came unto thee in a thick cloud that the people may hear when I speak with thee, and may also believe thee forever." And Moses told the word of the people unto Jehovah. And Jehovah said unto Moses, "Go unto the people and sanctify them today and tomorrow, and let them wash their garments, and be ready against the third day; for the third day, Jehovah will come down in the sight of all the people upon Mount Sinai. And thou shalt get bound unto the people round about, saying, 'Take heed to yourselves that ye go not up into the mount, or touch the border of it; whosoever touches the mount shall be surely put to death; no hand shall touch him, but he shall surely be stoned or shot through, whether it be beast or man, he shall not live; when the trumpet sounds long, they shall come to the mount.' And he said unto the people, 'Be ready against the third day; come not near a woman.'

"And it came to pass on the third day, when it was morning, that there was thundering and lightning," (Ex. 19:1-17), "and the Mount burned with fire, enveloped with blackness and darkness and a tempest. And there was the sound of a trumpet, and the voice of words; which once they had heard, intreated that no word more should be spoken unto them; for they could not endure that which was enjoined. If even a beast touches the mountain it must be stoned; and so fearful was the appearance that Moses said, 'I exceedingly fear and quake.'" (Heb. 12:12-25.)

In this supernatural, supreme, overwhelming majestic manifestations of Jehovah to his chosen people as the only almighty omnipresent, omnicient Creator and Owner and absolute rightful Ruler of all things, he inspired them with an overpowering spirit of hallowed reverence and supreme love and homage to him and fear to displease him or fail to do all things he commanded them.

The voice of Jehovah's words first proclaimed the decalge that disclosed the holiness of his presence as a consuming fire against their natural unholiness that it so overcame them with deadly terror that they could not endure hearing his words and beholding the sights and live.

"When the people around Mount Sinai were terrified beyond endurance, they came near to Moses, who was holier than the masses of the people, including the heads of the tribes and elders. They all came and emplored him to go near and hear all that Jehovah, their God, should

say; and speak thou unto us all that Jehovah, our God, shall speak unto thee, and we will hear and do it." (Dout. 5:23-27.)

And Jehovah said unto Moses, "I have heard the voice of the words of the people which they have spoken unto thee; they have well said all that they have spoken." He then exclaimed, with a painful anxiety like our Lord's passion in the garden, "Oh, that there were such a heart in thine that they would fear me, and keep all my commandments always, that it might be well with them and with their children forever." (Dout. 5:28-29.)

The boundary line Jehovah commanded to be set round about the mount to prohibit man or beast from going up into the mount, or touching the border of it, under the penalty of death, overawe the people with the manifestation of the effugent glory of his holiness as the "only Potentate, the Kings of Kings, and Lord of Lord's, who only hath immortality, dwelling in the light unapproachable whom no man has seen, nor can see; to whom be honor and power eternal." (I Tim. 6:13-16.)

This was in striking antithesis to the painful sanctifying humiliation Jehovah commanded the people for two days to prepare them to behold the most solemn and momentous manifestation of God's presence ever exhibited to any people on earth. This required them to wach their garments, engage in no secular work, nor indulge in any sexual intercourse or any pleasure for two days that would prevent a suitable condition of mind and heart to meet Jehovah, in a supernatural miraculous way. Jehovah granted Moses' request, and said, "Go, say to the people, return to your tents."

But as for Moses, he said, "Stand here by me, and I will speak unto thee all the commandments, and the statutes, and the ordinances, which thou shalt teach them, that they may do them in the land which I give them to possess it." (Dout. 5:30-32.)

"Moses stood near Jehovah in the thick darkness and received the judgments (judicial law) in addition to the decalogue, which had been received from Jehovah." (Deut. 5:31.) "And he came and told the people all the words of Jehovah and all the ordinances; and all the people answered with one voice, and said, 'All the words which Jehovah hath spoken will we do.' And Moses wrote all the words of Jehovah, and rose up early in the morning, and builded an altar under the mount, and twelve pillars, according to the twelve tribes of Israel.

"And he sent young men of the children of Israel who offered burnt offerings, and sacrificed peace offerings, of oxen unto Jehovah. And Moses took half of the blood and put it in basins; and half of the blood he sprinkled on the altar.

"And he took the book of the covenant, and read in the audience of the people; and they said, 'All that Jehovah hath spoken will we do and be obedient,' And Moses took the blood and sprinkled it on the people and said, 'Behold the blood of the covenant, which Jehovah hath made with you concerning all these words.' " (Ex. 24:3-8.)

The voice of Jehovah proclaimed, from Mount Sinai, the words of the ten commandments in the singular pronoun as though addressed exclusively to each individual who heard. The words were plain and clearly understood by each individual. Every hearer individually, as well as the whole nation collectively expressed perfect approval and faithful obedience to every word.

These repeated voluntary expressions of approval of all the words of the commandments and statutes and vows of faithful perfect obedience established God's chosen people in a democratic Theocracy in which God's expressed will by the unanimously expressed consent and approval of all the subjects governed made all of them citizens with equal rights and privileges.

But, alas, about 40 days after this when Moses, on the top of Mount Sinai, was receiving the decalogue written on tables of stone, the peo-

ple concocted a treasonable conspiracy against Jehovah, and his vicizerent, Moses. They demanded Aaron to make them "Gods to go before them," Gods whose service and worship was congenial to the instinctive demand of their lustful hearts.

Aaron demanded them to furnish gold to make them a god that would suit them. He commanded that "whosoever had any gold to break it off. They did so and gave it to him. He cast it into the fire, and there came out a molten calf. And the people said, "These are thy gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw this he built an altar before it, and Aaron made proclamation before it, and said, "Tomorrow shall be a feast to Jehovah." And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink and rose up to play.

Idol worship was hilarious, drunken, carousing, dancing and libidinous singing in which men and women were participants. Its tendency was to degenerate its worshipers into the likeness of devils. The characteristics idolators ascribe to their gods are such traits as exist in satan and eminate from him. Consequently all idolatry is worshipping the devil. It is the antipode of serving and worshipping God. The law was proclaimed from Sinai, and proclaimed in the way it was to give God's people higher ideals of God's holiness and their inherent depravity.

The two days of rigid self-denying sanctification demanded of the children of Israel to prepare them to meet Jehovah and to hear his words was wisely designed to heighten their conception of his incomprehensible and unapproachable holiness, and to painfully humble them with a corresponding conception of their heredity unholiness by natural generation.

Notwithstanding the good intentions and well spoken words pledging obedience to all Jehovah's words, which he expressly commanded, and the solemn public ratification of the covenant by repeatedly renewing their vows of obedience and sprinkling the sacrificed blood, typifying the atoning blood of Jesus Christ, on the people and on God's altar to inviolably seal the covenant, God saw that they were still ignorant of their hereditary depravity and unability to obey God's holy word without a change of heart and being born anew from above by the Holy Spirit to be members of God's own possession and a kingdom of priests, and a holy nation," to which God was calling them from Mount Sinai. (Ex-19:5-6.)

All sin is the fruit of lust. Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, and he himself tempteth no man; but each man is tempted, when he is drawn away by his own lust, and enticed. Then the lust, when it hath conceived, beareth sin; and the sin when it is full grown bringeth forth death. (Jos. 1:13-15.)

Where there is no law there can be no sin. Law is the occasion of, but not for all sins. I mean by occasion that law is the only thing that can make it possible for sin to exist. "For sin is the transgression of the law." (Jno. 3:4.) I do not mean by law all law that exists. But I mean by law God's moral law. Which is a revelation of his will addressed to his children created in his own image, with sovereign wills, like his own, enabling them to obey or disobey the calls of his will as they may choose. But they, of necessity, are responsible to him for the choice they make and are always under inalienable obligation to obey his will.

But Adam's sin corrupted the fountain from which human life springs. "It is therefore conceived in sin and brought forth in iniquity." (Pa. 51:5.) As a result "both Jews and Greek in all the world are under sin. As it is written, There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God, they

have all turned aside, they are together become unprofitable, there is none that doeth good, no, not so much as one." (Rom. 3:9-12.)

When the children of Israel went down into Egypt they were loyal to Jehovah, believing in and worshipping the true God of Abraham, Isaac and Jacob. But their long stay in Egypt for several generations demoralized them and misled them into the delusion that they could worship Jehovah acceptably through the idolatrous imagery of Egyptian heathenism. Even Aaron, when he saw the people were pleased with the calf for which he made a feast unto Jehovah, to be held the next day to worship Jehovah in worshipping the molten gold calf, in offering burnt offerings and bringing peace offerings, drinking wine, singing, shouting and dancing in orthodox heathen style.

We naturally and instinctively desire to see and touch and to be with any object or person that we love. This is right. It is only because sin exists in our world and because the sin of our federal head shut God out of the sight of our physical eyes and out of our mental eyes only as we can see and know him exclusively by faith in unseen truth, or his immaterial spoken words that are spirit, and are life communicated to us by instructors outside of us. "Faith cometh by hearing and hearing by the word of God." (Rom. 11:17.)

It is only by the conviction of things not seen that we can know that God exists, that he is a true immaterial Spirit and the Creator, Owner, and absolute rightful Ruler of all things. When at Sinai Jehovah spoke unto Israel out of the midst of the fire, they heard the voice of words, but saw no form, only heard a voice. They only perceived the presence of a living, intelligent power.

"Faith works through love." (Gal. 5:6.) "If we have all faith so as to remove mountains, but have not love, we are nothing." (I Cor. 13:2.) "Faith if it have not works is dead in itself." (Jas. 2:11.)

It is only by living faith working by love that we can know God's character, not only as an omnipotent, omnicient, omnipresent being, but as an immaterial living Spirit who imparts love, experiencing supreme infinite happiness from all eternity. And moved by love, he is creating children, angels and men, in his own image capable of experiencing the perfection of happiness and love like himself to the utmost of their finite capacity.

The design of Jehovah, when he commissioned Moses to go to Pharoah and to demand the liberation of the Israelites from bondage, gave him a supernatural call to do a miraculous work for him in the interest of holy love and humanitarianism.

The miraculous plagues Jehovah inflicted by the hand of Moses against Pharoah were as much directed against the Egyptian Gods as against the people. Hence we read, "While the Egyptians were burying all their first-born, whom Jehovah had smitten among them; upon their gods also Jehovah executed judgment." (Num. 33:4.)

Pharoah and the Egyptian priests and worshippers of their gods did their utmost by prayer and strongest efforts of every kind to get their gods to prevent the infliction of the plagues Jehovah sent upon them by the hand of Moses, and to counteract their effort by opposing miracle wrought by magician votarists of idolatry. But it was all in vain.

The almighty miraculous power of Jehovah manifested in the plagues tended to make the Israelites faith in their God impregnable and to weaken the Egyptian faith in their idols.

But at the time of heathenish darkness when God manifested himself on Mount Sinai God's chosen people were not capable of receiving such ideals of God's character as we are now blessed with.

But God in educating the world to the knowledge of himself sends from heaven ideals of himself and our eternal destiny and duty far beyond what is practicable and what we are capable of understanding

at the time we receive them. In this way he is gradually bringing the world toward himself to enthrone himself as absolute King and his will being done on earth as it is done in heaven.

But in this twentieth century of the gospel age we have not fully learned what is meant by our heavenly Father being absolutely and exclusively **Love.**

Beings created in the likeness and image of God, whether angels or men, cannot prevent their hearts from loving and being bound together as objects of happiness and pleasure.

God is the only creator of pure or holy love; and no other love can be genuine. "Love is of God, and every one that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God, for God is love". (I Jno. 4:7-8.)

Love in God's creatures capable of loving is either genuine or counterfeit. Love is the only tie that can bind hearts together in friendship and brotherhood. The binding tie may be either genuine or counterfeit love. Counterfeit love often binds people together as firmly as genuine love does. Genuine love is always strong. But its genuiness does not consist exclusively in its strength, but in its purity and holiness also; in its perfect immutable repugnance to all unholiness, injustice, untruth, partiality and all selfishness and constant incitation to work for the good of others the same as, or in preference to self. All love that lacks the domination of any of these elements is as guilty in the sight of God as though it were guilty of lacking domination by all of them. It is counterfeit unacceptable to God. It is enmity to him and is abominable in his sight. For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all." (Jos. 2:10.)

All children born in this world love their parents and other people whom they can see and be with before they can consciously love and know Jehovah, who is an immaterial omnipresent Spirit filling all immensity with his presence, which is **Love.**

"Both science and revelation combine to assure us that the entire created universe of God is composed of two distinct and independent substances, namely, matter and spirit. Each of these possess peculiar and striking characteristics, which distinguish it from the other."

All matter is destitute of percipience and sentience of any kind. But percipience or sentience that we can recognize or discover, unless it be made known by miraculous revelation, is connected with organic matter. The organization of the matter containing the sentience is effected by the mysterious immaterial power or entity that we call life. It is unnatural for us to conceive the existence of life or living substance unconnected with matter. But God is such a glorious Being and effulgent substance having no dependence on matter nor the existence of matter.

The Human Hearts Fall From Inborn Godly Love to Counterfeit Love.

But it was not the invisibility nor intangibility of God's substance that alieniated his children from him and caused them to become monotheistic and polytheistic idolators. It was the hereditary depravity of humans running in the blood that predisposes us naturally to desire a God to trust and worship and love and serve with all the heart that will license or approve the gratification of lust.

The monothiestic idolatry of the Jewish hierarchy and their disciples, and to a great extent dominant in christendom, is covetousness, or love of money, a root of all kinds of evil. It is as heinous in the sight of Jehovah as the polytheistic idolatry of heathendom. It is denounced, in the Bible, as idolatry that prevents the guilty from having any inheritance in the Kingdom of Christ and God and bringing the wrath of God on the sons of disobedience. (Eph. 5:5; Col. 3:5.)

It is immaterial idolatry in the heart doing the world more harm than the openly coarser type of materialistic polytheistic heathen debauchery. Although it is a step in advance of this degrading form of idolatry. But it does not raise idolators above devils. Devils believe God is one. "They believe and shudder." (Jas. 2:18-19.) Devils in deifying this form of rebellion against the first and the second commandments are generally transformed into angels of light, and pose as loyal members of God's kingdom, and work in harmony with him or for his glory. (2 Cor. 11:14-18.) Their votaries generally "hold a form of godliness, but deny the power thereof." (2 Tim. 3:1-5.)

The lack of this power in any form of godliness is a denial of it. It is lack of belief, or unbelief, in whom the God of this world has blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should not dawn upon them. (2 Cor. 4:4.)

The power of godliness is love that is the life of God in the heart. No other kind of love can be the power. Any other kind of love might be worse than no love at all, "which is a sounding brass and a clanging symbol." (1 Cor. 1:1.)

The love in the heart of christians that is the life and power of godliness is not "born of the flesh, nor of blood, nor the will of man." (Jno. 1:13.) "It is born of the Spirit and is spirit." (Jno. 3:6.) "No human can see the kingdom of God on earth nor enter the kingdom of glory unless he be born anew from above." (Jno. 3:3.)

No one can have or can get this power until he discovers that he does not possess it and that he needs it.

All children born in this world when they reach the line of accountability and responsibility are forced to enter the conflict between right and wrong that every soul is compelled to encounter in his journey through time to eternity. If he chooses the right, according to the moral light he possesses, he has gained a degree of this power. But if he refuses to obey his conscience or his honest convictions of right he loses power to do right and to be right and incurs guilt, and often loses opportunity to get good that can never be retrieved, like "Essau when he sold his birth right." (Heb. 12:19.) Although the door is narrow and the way straightened that leads to life, there is not a soul lost in hell that did not get there by giving his consent to the forfeiture of his gracious birthright to heaven for a mess of potage on earth.

There has always been, even in darkest heathenism in the world, an exceptional few who never heard the miraculously revealed law from heaven, nor a gospel message, nor had any opportunity of hearing who chose to obey the divine light of truth and right emanating through nature from the "true Light," who will be justified in the day when God shall judge the secrets of men according to the gospel of Jesus Christ. (Rom. 2:10-16.)

But heathenism, with all of its blinding darkness and evil, is only the germination of the seeds of evil inborn in human nature to which the sovereign human will consent in rebellion against the moral light shining upon the conscience forbidding and condemning the soul's yielding to the impulsiveness or lusts of the flesh and, led by the devil, shutting out and rebelling against the light.

Although our inherited depravity predisposes us to yield to satan's temptation to sin, it is only a mitigation of the sinner's guilt and lessens the severity of his punishment for wilful sin. And this lessening of the punishment is to the extent or degree of the light he sins against. In the final judgment those who know not the Lord's will and do things worthy of stripes will be beaten with few stripes. "And to whomsoever much is given of him shall much be required, and to whom they commit much, of him shall they ask the more." (Lu. 12:47-48.) Jesus said to the disciples whom he sent forth to preach the gospel, "Whosoever

shall not receive you, nor hear your words, as ye go forth out of that house or that city, shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for Sodam and Gemorrah than for that city." (Matt. 10:14-15.)

"And thou Capernaum, which is exalted unto heaven, shalt be brought down to hell, for if the mighty works which have been done in thee had been done in Sodom, it would have remained unto this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment than for thee." (Matt. 11:23-24.)

Sodom and Gomorrah were enveloped in grossest darkness of heathenish night and submerged in the most abnormal heathen debauchery. "They and the cities about them, in like manner giving themselves over to fornication and going after strange flesh, are set forth as an example, suffering the vengeance of eternal fire." (Jude 7.)

The Jews, in our Lord's day when he came to them, were the highest civilized people in the world. They were God's own chosen people. They were the only race and nation that had the true religion and God's law miraculously revealed to them from heaven, and that had THE ORACLE. He is the only God who claims to be God alone. He only claims to be the sole Creator and Owner and rightful Ruler of all living beings and things. No people were ever more zealous iconoclastic monotheists than the Jews. No other God that was ever worshipped on earth claimed to be holy, and commanded his worshippers to be holy because he is holy. (Rom. 9:4-5.)

Notwithstanding their high civilization and miraculous blessings with which they were so peculiarly favored, no people ever were as bad at heart nor so painfully grieved Jehovah's heart, nor incurred his wrath, nor doomed to as great intolerable condign punishment of the judgment as Jerusalem, Capernaum, Chorazin and Bethsa. Jesus said, "Woe unto thee, Chorazin; woe unto thee, Bethsaida, for if the mighty works had been done in Tyre and Siden which have been done to you, they had a great while ago repented, sitting in sack cloth and ashes. But it shall be more tolerable at the judgment for them than for you." (Lu. 10:12-14.)

Jesus said, "The men of Nimevah shall stand up in the judgment with this generation, and shall condemn it; for they repented at the preaching of Jonah, and behold, a greater—infinitely greater than Jonah —is here. The queen of the south shall rise up in the judgment with this generation and shall condemn it, for she came from the ends of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon—infinitely greater—is here."

Jesus, by a striking illustration, teaches his hearers their calamitous conditions, saying, "But the unclean spirit, when he is gone out of the man, passes through dry places seeking rest and finds it not. . . . Then he goeth, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there, and the last state of that man becomes worse than the first, more than seven times worse than the first." (Matt. 12:38-45.) Even so shall it be with this wicked generation. "This wicked generation, (Matt. 12:41-45) from whom John's preaching briefly expelled the devil, but in whom eight devils have now returned." "It were better for people not to have known the way of righteousness, than after knowing it, to turn back from the holy commandment delivered unto them." (2 Pet. 2:20-22.)

Because sentence against an evil work is not executed speedily, therefor the heart of the sons of men is fully set in them to do evil. (Eccle. 8:11.)

In the sin of our federal head, the first Adam, there was no inherent tendency in the life of the first pair to predispose them to vice and the transgression of God's law. The inherent tendency of the heart was all against it. All temptations came from outside. Uncleanness,

vice and sin was unnatural and repulsive to the human heart as it came directly from God in creation.

Their sovereign wills chose to sin against the brightest light that God could make to shine upon them.

Their sin not only sunk them into physical suffering and misery and death as the representatives of the human race, but it infused in their hearts a spirit of egoistic selfishness that perverted the tie of love and brotherhood that cemented them together in the oneness of brotherly love that Jesus prayed that his disciples might experience "as the Father and the Son are one." (Jno. 18:11.) And it made them their Creator's enemy, antagonizing his love and goodness.

When Jehovah God visited them in the garden it was an errand of mercy to stay the sword of justice that would have momentarily consigned them to eternal death had not the Son of man graciously intervened to withhold it, and to bring salvation to them from Jehovah's wrath on condition of repentance and faith in his promised mercy.

This opened the way of reconciliation and peace with God, conditioned on their faith and obedience. But it did not at once so change the heart as to restore the lost divine life or power or godliness lost by their sin.

Adam and Eve did not repent till the curse was pronounced upon them and the seed of the woman exclusively with the Holy Spirit independent of man was promised, "who would bruise the serpent's head." (Gen. 3:15.) The Bible says nothing specific about their repentance and conversion. But this constrained confession of their guilt and what is subsequently said indicates that they repented and experienced justification and peace with God, and that "God was working in them both to will and to work, for his good pleasure, in working out their salvation with fear and trembling." (Phil. 2:12.) This necessitated daily prayer and Sabbath observance and typical sacrificial offerings expressing their faith in the promised atonement coming from "the Lamb slain from the foundation of the world." (Rev. 13:8.) But however faithfully we may serve and obey God we can never attain perfect salvation till we enter heaven.

Our first parents committed wilful sin against the brightest holy heavenly light that God could make shine upon them. All the influences outside of them and all the impulses and influences within were averse to unholiness and sin. No other persons ever had, nor could have a chance to sin against such captivating paradistic light that heaven itself could not improve or surpass except the fallen angels. Neither could any other known beings carry such infinite responsibilities of eternal and universal consequences, or be capable of committing sins that would involve them in such infinite and incomprehensible degredation except sinning against the Holy Spirit.

None of their children are born in the image and likeness of God as they were created except the Son of man. Except every one be born anew from above he cannot see nor enter into the kingdom of God. All children are born members of our heavenly Father's family and kingdom by reason of their being created nearer to him than animals and are responsible to him, and are redeemed by the blood of "the Lamb slain from the foundation of the world." Children are a heritage of Jehovah; and the fruit of the womb is his reward. (Ps. 1:27-3.) "The Lord looketh from heaven; he beholdeth all the sons of men. From the place of his habitation he looketh upon all the inhabitants of the earth. He fashioneth their hearts alike, he considereth all their wordks." (Ps. 33:13-16.)

But divine life or genuine love in them is only a gracious latent germ in the heart. They are not naturalized members or citizens of the spiritual kingdom of heaven that Jesus came to establish on earth, only as babes and novices.

All parents should know that the Author of nature has made them his vice-gerents in their relations to their children and holds them responsible for "training them up in the way they should go" (Prov. 22:6) in teaching them the knowledge of their heavenly Father and gospel truth and subjecting them to such heavenly influence and environment that will lead them to experience a new heart from above. "That they may learn the sacred writings from a babe, which are able to make them wise unto salvation through faith that is in Christ Jesus. . . . and may be complete men of God, furnished completely unto every good work." (2 Tim. 3:14-17.)

In the incipient organization of the church or covenant of grace in Abraham the new birth experienced through faith in God's promise of mercy and blessing in Christ Jesus was a condition on which members were admitted to join the Abrahamic church. (Gen. 17:9-17.) Expressing his faith and experience were symbolized by the ordinance of circumcision established in the church and enjoined by Jehovah upon all members, and parents to circumcise their male children at eight days old. "And the uncircumcised male who is not circumcised in the flesh of his foreskin, that son shall be cut off from his people; he hath broken Jehovah's covenant." (Gen. 18:14.)

But circumcision was a worthless and hypocritical form without godly power if they did not obey God's call to circumcise themselves to Jehovah their God to love him with all the heart and with all the soul. (Dout. 30:6.) (Jer. 4:4.) "He is not a Jew who is one outwardly; neither is the circumcision which is outward in the flesh, but he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit not in the letter; whose praise is not of men, but of God." (Rom. 2:28.)

Baptism like circumcision is an outward sign of an inward work of regenerating grace. Genuine love that is the spirit of true friendship, and godly power is rooted in God and can only be properly fed by the ordinances of his house. "The righteous, who are planted in the house of Jehovah shall flourish in the courts of our God." (Ps. 92:13.)

The consequences of our first parents' sins reaches from the day they sinned to the great judgment day. Their sins brought all suffering, sickness and temporal death into the world, from which there is no escape.

Their sins irretrievably sent every soul born of woman, except the Messiah, into unholy carnality; only salvation is offered through being born again by faith in the "Son of man who was lifted up as Moses lifted up the serpent in the wilderness, that whosoever believeth may in him have eternal life." (Jno. 3:14.) Their sins necessitated the Son of God becoming the Son of man to redeem us from eternal death. We have no evidence that Immanual would have ever been born in this world had not sin existed. (Matt. 1:23.)

"Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." (1 Tim. 1:15.) "To this end was the Son of God manifested that he might destroy the works of the devil." (1 Jno. 3:8.)

The sins in Adam originated the war on earth between good and evil, between the devil and his angels and human sons of disobedience on earth making aggressive murderous war against God and the elect angels, and the sons of God in this world.

It is impossible for us to know all about the condition the world would have been in had our first parents resisted the temptation in Eden, as Jesus resisted the temptor when he was on earth.

But we are assured of a few important truths that are demonstrated inferences that we do well to consider.

1st. We would have had no experimental knowledge of depravity

nor of unhappiness of any kind. Our world would have been as free from it as God and heaven.

2nd. Our world would have been a material world the same as it is now. Humans would have been taken out of the ground and would be transformed dust, the same as Adam and Eve were. (Gen. 3:19.) But we would have been created through the marriage institution and human agency the same as we are now. All marriage would have been monogomous. Children would not be born of the flesh, or carnal impulse of sensual nature the product of carnality as they are now, "being conceived in sin and brought forth in iniquity."

But children would be conceived by Holy Spirit inspiration in the conjugal generative impulses experienced in conception like the conception of the Son of man in the womb of the virgin Mary. Children would emerge from the wombs happy and laughing with joy as they met the sunlight instead of crying with misery as they now come forth from embryonic prison.

No one would need to be born anew from above to see the kingdom of God. No one would need any Saviour. God would not have sent forth his Son, born of a woman, born under the law that he might redeem them that are under the law, by becoming a curse for us. This revealed God's love to us by becoming a curse for us. (Gal. 4:3-5; 13-14.) Thus revealing God's love to us by suffering for us.

Sentient suffering for us or sentient enjoyment and pleasures imparted to us from another person measure the degree or intensity of their love for us.

Had man never sinned, and God in Christ Jesus never suffered for us, God's love for us would have been none the less. But it would have been exercised and manifested in a different way, namely by imparting enjoyment and pleasure, and not by sacrificial suffering.

When children opened their eyes to the light of the sun, and as their minds and hearts developed they would intuatively clearly see and know the invisible things of God "being perceived through the things that are made."

But this world of matter would have been distinct from the immaterial spirit world the same as it now is. Heaven would be an immaterial spirit substance. It would be the invisible throne of Jehovah the Creator and Owner and absolute rightful Ruler of the universe. And this earth would be the material "foot-stool of his feet."

Children would be born in a state of helpless dependence on parents for nourishment, food, clothing and protection for the body and for education and training for the mind for full development into mature perfect manhood and womanhood.

All men would be infallible, no one would make mistakes nor meet with disappointment. But no one would be omnicient. Everyone would be as perfect in his finite sphere as God is perfect in his infinite sphere. Every one's character would be love the same as God is love.

Conjugal love and marital affinities and coalescing matrimonial partnerships would be intuatively guided by the great Author of Nature, who creates and guides the superhuman instincts of his birds in affiliating them together in indissaliable exclusive duel partnership for procreation and to fulfill the great end for which he has created them. He feeds them and not one of them is forgotten in the sight of God. There would be no mistakes nor disappointments in wedded life. The companionship and intercourse of man and wife would be the closest, sweetest, most intimate union of love that finite human beings could experience.

They would have needed no clothing to cover the shame of the uncomely parts of the body. There would be no shame to cover. The uncomely parts of the body would be comely. The shame is a part of the curse for our parents sins.

Every family would be a corporate love agency or factory in which perfect love beings would be created in the image and likeness of God and developed to perfect manhood and womanhood to prepare them to experience all the happiness they could have capacity to realize and to do good to and to receive good from one another.

Exchange trade and commerce would be carried on all over the world. It would be actuated by the love life or Spirit of God working in the hearts of all the people everywhere. All business and activity of every kind and intercourse among men would be conducted in perfect obedience to Jehovah's Royal law, and Golden Rule. Perfect obedience to those would be the supreme and only and all sufficient standard of justice on earth the same as it is in heaven. Any lack of obedience or deviation from these laws would involve injustice that would not be tolerated. There would be perfect happiness for which their could not possibly be any lack created and sustained by perfect justice originating in and supported by perfect love as it exists in heaven.

The whole world would be one nation. It would be a theocratic universal empire.

Although there would be no decay nor death in the world, yet God would have established a fixed limit to man's life on earth. When every one reached maturity, lived his alloted time serving his generation, he would have been translated to heaven like Enoch and Elijah. All love would be complacent. There would be no sorrow nor need of mercy. Nothing could exist to cause grief. There would be no prayers offered to God, for there could be no unsupplied needs to occasion people to call on Jehovah to supply their wants. Contentment, peace and joy would fill every heart during his pilgrimage on earth. There would be no discontentment or dissatisfaction of any kind. Sickness, suffering and death would be unknown and would be as far from this world as it is from heaven. The whole world would be alive and active everywhere with work every day and sleep sound at night. Their could be no idleness nor inertia. But there would be no toil. All work would be as pleasant as play, like the work of Adam in the garden of Eden before he sinned. There could be no competition, nor war, nor jarring discord of any kind. There would be no rich and poor classes, nor masters and servants; every one would have an equal competence. There would be no judgment day in the unknown distant future when all the inhabitants of this world of every generation "will be made manifest before the judgment seat of Christ; that each one may receive the things done in the body, according to that he hath done whether it be good or bad." (2 Cor. 5:10.)

By Adams' sin the Ademic family life and love factory was changed from generating only good and holy life and love to generating life tinctured with the element of death, and love tinctured with the element of evil and hatred.

Consequently every one born in this world has a changeable sentient existence. Sometimes he is contented and happy; at other times he is enduring suffering and misery.

And every earth-born soul is responsible for being the architects of his own character and eternal destiny in the likeness and in the presence of God in heaven, or doomed to punishment from his presence and being like the devil and with the devil in hell forever.

Man's inborn tendency to lust and alienation from God and to be led by the devil is such that his affiliating with one another and his partnership and associations and companionship is dominated more by the devil than by the Spirit of God.

This pernicious tendency created a dominant environment that surrendered the course of the world to the prince of the powers of the air that was a social spirit that, except the family of righteous Noah, entirely closed the narrow door and straightened way that leads to life,

in the antidiluvian world. Their wickedness brought Jehovah's righteous vengeance upon the guilty world in sending a flood that destroyed all of its inhabitants except righteous Noah and has family.

But such is the hereditary depravity of the human heart that after a few generations following the flood the theoretic character of patriarchial governments of the world in Noah's age was abolished. And the devil regained his usurped enthronement as the prince and the god of this world. And the world relapsed into heathenish darkness and degradation like the antidiluvian age. In a little over 400 years after the flood God miraculously called Abraham from the gross heathenism of the wicked world. He promised to make him the father of a multitude of nations. He established his covenant between Abraham and his seed after him throughout their generations for an everlasting covenant to be a God unto him and to his seed after him. And said, "I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession; and I will be their God."

And God said unto Abraham, "This is my covenant which ye shall keep, between me and you and thy seed after thee; every male among you shall be circumcised. And ye shall be circumcised in the flesh of your foreskin; and it shall be a token of a covenant betwixt me and you." (Gen. 18:7-12.)

God is never cramped for time, nor gets in a hurry in carrying out his infinitely great purpose in overruling the affairs that transpire in this world that he has redeemed by "the gift of his only begotten Son, that whosoever believeth in him shall not perish, but have eternal life."

Abraham was 99 years old and Sarah, his wife, was 90 years old when God miraculously appeared to them and entered into this everlasting covenant of grace to bless them with an immunerable posterity and to be their God throughout their generations forever. Sarah was passed the age of conception, or change of life, when it is impossible without a miracle, to bear children. And they were childless.

The promises God gave Abraham related to things reaching centuries into the unseen future that no one who is not omnipotent and omniscient absolute Owner and Ruler of the Universe could give. Absolute natural impossibilities were pitted against the fulfillment of every one of them, without the miraculous interposition of such a Being.

God designed in Abraham and his seed after him in this slow way to raise up "a covenanted people that would be his own possession from among all peoples and to be unto him a kingdom of priests and a holy nation." (Ex. 19:5-7.)

God designed to ultimately so reveal himself to this nation and to bring them so near to him so that through them to evangelize and enlighten the world that the answer of the prayers of his children will be answered for his kingdom to come and his will be done on earth as it is done in heaven.

A little over 200 years after the covenant and promises were given the tribe consisted of three score and ten souls that went down into Egypt. (Gen. 46:27.)

They remained in Egypt about 400 years. They fared well and prospered till a new king arose who knew not Joseph.

He feared that they might rebel or if their nation would become engaged in war they might ally with their enemies. Therefore to arrest their progress and prosperity he imposed intolerable burdens upon them. Pharoah charged all the people, saying, "Every son that is born, ye shall cast into the river, and every daughter ye shall save alive." (Ex. 1:15-22.)

Moses was the son of pious Levite parents. He was miraculously preserved from being drowned in the river and was raised up to be a mediator between God and his chosen people to lead them out of their

calamatous bondage to independence and to consolidate their tribes into an organized nation and the church of the living God.

By a long train of miraculously sent plagues of intolerable severity Pharaoh was forced to an agreement to let them go, although they were but few in number.

After sanctioning the treaty to let the people go, his heart was hardened against it. He tread the treaty under foot, as "a scrap of paper," and mobolized all the military power of his empire to pursue after and to recapture them, after they had started to the land of Canaan which God had promised in his covenant over 400 years before.

Led by the Shechinah and Jehovah's miraculous interposition, the Israelites were safely conducted through the Red Sea to the land of Canaan. Pharoah's army, in an attempt to cross in pursuit, was miraculously drowned in its depths.

This deliverance was like being raised out of hell into heaven. All clouds were dispersed and all the earth and sky were aglow with beauty and heavenly glory. Then sang Moses and the children of Israel the heaven inspired song that composes the 15th chapter of Exodus.

On the fiftieth day after their deilverance from Egypt God called them around Mt. Sinai to meet him in a thick cloud stationed on the top of the mountain. Bounds were set unto the people round about the mountain, over which every one, whether man or beast, was forbidden, under penalty of death, to pass or go up into the Mount or even to touch it.

Moses was commanded to go unto the people and sanctify them for three days; demanding them to wash their garments, cultivate a spirit of hallowed reverence, fasting and praying and "come not near a woman" against the third day.

"And it came to pass on the third day, when it was morning that there were thunderings and lightning, and a thick cloud upon the mount, and the voice of a trumpet exceedingly loud, and all the people that were in the camp trembled. And Moses brought forth the people out of the camp to meet God, and they stood at the nether part of the mount. And Mount Sinai, the whole of it, smoked because Jehovah descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace and the whole mount quaked greatly." Above these overwhelming scenes and deafening noises the voice of the trumpet waxed louder and louder. And overtopping it all the voice of God's words were heard proclaiming God's commandments, which voice they that heard entreated that no word more should be spoken unto them, for they could not endure that which was enjoined. (Heb. 12:18-20.)

"When the children of Israel could not endure the voice of Jehovah proclaiming the commandments they came near unto Moses, even all the heads of their tribes, and their elders, and said, 'Why should we die? For this great fire will consume us; if we hear the voice of Jehovah, our God, any more, then we shall die. Go thou near, and hear all that Jehovah our God shall say; and speak thou unto us all that Jehovah our God shall speak unto thee, and we will hear it, and do it.'

"And Jehovah heard the voice of your words, when he spoke unto me; and Jehovah said unto me, 'I have heard the voice of the words of this people, which they have spoken unto thee; they have well said all that they have spoken.' "

Jehovah then exclaimed, "Oh that there were such a heart in them that they would fear me, and keep all my commandments always, that it might go well with them, and with their children forever." (Deut. 5:23-27.)

The miraculous plagues sent upon Egypt by Jehovah through the agency of Moses, his vicegerent, to force Pharoah to emancipate the Israelite slaves and the destruction of Pharoah's army created feelings of hallowed reverence toward the God of their father Abraham who had

promised them liberty, prosperity and possession of all that rich and goodly land of Canaan.

He did not make himself known to be a visible tangible personal being. But he manifested himself as an immortal, invisible, intelligent being of infinite power.

But when God called his chosen people around Mt. Sinai to draw nearer to him to organize them into a holy nation and heavenly theocracy as "the people of his own possession from among all peoples," he disclosed himself more fully and forcibly to them, giving prominence to the idea of his eternal sentient life and its innate essential holiness that is incompatible with, and repugnates all that is unclean and unholy. The bounds set unto the people around Mt. Sinai to prevent them from coming too near or touching the mount and the command for the people to be sanctified for three days before coming to the mount were designed for this purpose.

This was complimentary to Jehovahs command to Moses at the burning bush, "Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, the God of Jacob. And Moses hid his face, for he was afraid to look upon God." (Ex. 3:3-7.)

In Jehovah's miraculous manifestation of himself to his people at Sinai and when he appeared to Moses at the burning bush, no form or similitude was seen. God warned them against any mannor or form or similitude in their conception of him in their service and worship. (Deut. 4:15.)

One of the most important truths for humans to learn and the hardest is that the heart is deceitful above all things, and desperately wicked; who can know it! None but God. "All moral evil proceeds from within and defile the man." (Mark 7:23.)

The overwhelming majestic terrors of Mt. Sinai that caused "Moses to fear and quake" did not make the hearts of the people any better or tend to regenerate their hearts from their abominable depravity. God saw this, but they were not conscious of it.

The exclamation, Oh that they had such a heart in them that they would fear me and keep all my commandments always, that it might be well with them and their children forever, expresses an intense anxiety of heart deep as our Lord's bitter angony in Gethsemane when he prayed, "My Father, if it be possible let this cup pass away from me." (Matt. 26:39.) It was to regenerate and cleanse our hearts that he drank the cup.

Their sincere and honest promise to hear and do all that God would say to them when they were around Mt. Sinai, which Jehovah pronounced "well said all that they had spoken," (Deut. 5:28) and its solemn ratification by reading the words Moses received from God in the audience of all the people after he came down from the mount, and they all with one voice solemnly renewing their vow of perfect obedience, offering of sacrifices, and "the sprinkling of blood upon the altar and upon all the people and saying, Behold the blood of the covenant which Jehovah hath made with you concerning all these words," did not prevent the latent depravity of their hearts from impelling them to violate their vows, break God's covenant and in about a month raising treasonable rebellion against Jehovah's government and worshipping a golden calf in the name of Jehovah. (Ex. 32:1-6.)

About three thousand men were slain in one day, under Moses' direction, by the sword of Jehovah's chastining vengeance to consecrate the people after this apostary. (Ex. 32:25-30.)

It is natural and intuitive for every being that has a heart that can and does love to want to see and be in company or in touch with its object. And in the case of human beings, possessed of similar sen-

tience, or capacity to enjoy happiness or suffer misery; and our happiness (which is the only worth of life) depending on our mutual love to each other for the supply of our inalienable needs, and happiness, is natural and intuative to want to please and to do good to the object of our love. For we intuitively know that our neighbors have the same inalienable needs and capacity for happiness that we have, and the same dependence on neighbors love that we have for the supply of necessities and happiness; in our mutual inalienable dependence and interdependence on each other have for existence and maintenance and happiness that exists in this world.

Paul says, "Concerning love of the brethern ye need not that I write unto you; for ye yourselves are taught of God to love one another." (1. Thess. 4:9.) The light of nature teaches this lesson without miraculous revelation. But the light of nature does not teach this law without the influence of the omnipresent Holy Spirit He in all ages of the world everywhere has striven with the heart of every one in darkest heathendom to obey "the true light which lighteth every man coming into the world." (Jno. 1:9.)

An exceptional few in heathendom, who are without this miraculously revealed gospel law, obey it received from the dim light of nature. "They show the works of the law written in their hearts. In the day when God shall judge the secrets of men according to our gospel they shall be justified." (Rom. 2:12-16.)

The sin of Adam, our federal head, sunk the world into meretricious animalism. The carnal impulse of our sensual nature gives us birth and being to both body and soul on earth. The law of decay and death to which his sin condemns us annihilates the animal elements in us and ends our existence on earth. "The disembodied spirit returns unto God who gave it."

God and heaven are not material substance. There is no matter in God and heaven. They are wholly spirit substance. They cannot be perceived by our physical senses, by which matter is known. We cannot perceive spirit substance by sight, hearing, touch or taste.

In our material condition in this world we can perceive or know the existence of spirit substance or life or sentience only as it exists located in material organic bodies. But we can discover that the encased life in the material organism creates the organism out of pre-existing inorganic matter.

It is not natural for us to love a being that we never saw, nor can see, nor communicate with through the external senses and try to do him good or to add to his happiness. God cannot be served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath and all things." (Acts 17:24.)

There is a burning intensity in the infinite holy bliss that he experiences which adorns his outward appearance, with an effulgent glory that "no human can see and live." God permitted "Moses once to see his back, but his face could not be seen." (Ex. 33:21-23.)

The angels of heaven and the just made perfect in heaven are clothed with the same effulgent garbs. But they are not worn when they appear on earth. In a few instances we have account of their appearing wearing glimpses of the glory attire. Moses and Elijah on the Mount of transfiguration. St. John in the first chapter of Revelation. Isaiah's vision (Is. 6), and many others could be given.

The cherubim and the flame of a sword guarding the tree of life in Eden, and the effulgent symbolical representation in the first chapter of the book of Ezekiel and many other like cases or expressions of this effulgence to manifest the working of Gods love generally gives prominence to the elements of justice in its activity.

Jesus Christ existed from all passed eternity as the eternal Word in the bosom of the Father as his Son on an equality with the Father.

St. John says, "No man hath seen God at any time; the only begotten Son (the true reading is believed to be the only begotten God) who is in the bosom of the Father, he hath declared him." (Jno. 1:18.)

Moral Perfection in God and His Children Is Essential to Perfection in Happiness and Glory.

In our Saviour's last recorded prayer for his church he prays, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." (Jno. 17:5.)

The decalogue per-se given by Moses was an expression of absolute justice in God's love which in itself knows no mercy nor grace. All the mixture of grace with law (which expressed justice per-se) in the Old Testament dispensation was by Jesus Christ. All grace and truth that brings salvation from the laws penalty is from Jesus Christ.

These manifestations of Jehovah's effulgent glory addressed to our physical senses that creates thrilling sensations that inspire reverence and awe that only gleams can be endured without killing us, essentially important as it is; is infinitely less glorious than the infinitely more valuable and effulgent glory of the Son of Man, "the Word made flesh and dwells among us and we behold his glory full of grace and truth, who is the brightness of the Father's glory and the express image of his substance and upholding all things, by the word of his power." (Heb. 1:2-4.)

If the ministration of death, written and graven on stones, came with glory, so that the children of Israel could not look steadfastly upon the face of Moses for the glory of his face (Ex. 34:29-35); which glory was passing away how shall not rather the ministration of the spirit be with glory. "For verily that which hath been made glorious hath not been made glorious in this respect, by reason of the glory that surpasseth. For if that which passeth away was with glory much more that which remaineth is in glory." (2 Cor. 3:7-11.)

But the manifestation of the heavenly glory addressed to the senses was not without its infinite worth and importance in the lessons of gospel truth that we need to learn. They were the manifestations of Jesus Christ under the Old Testament dispension as well as under the new. (Isaiah's vision Is. 6 and Jno. 12:4.)

They open to our conception a glimpse of the effulgent glory to which we will be raised when we are translated to our glorified state to be forever with Christ in the mansions of our heavenly Father's house.

For the Spirit himself beareth witness with our spirit that we are the children of God; and if children then heirs; heirs of God and joint heirs with Christ; if so be that we suffer with him that we may be glorified with him. For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed to us." (Rom. 8:16-18.)

The conception of the glory of heaven as promised in the gospel under the inspiring and enlightening influences of the Holy Spirit give us a transporting view of our eternal destiny with Christ, our elder Brother, that sinks this world's severest sufferings, however long continued, into insignificance. Wherefore we faint not; but though our outward man is decaying, our inward man is renewed day by day. "For our light afflictions; which are for the moment, worketh for us more and more exceedingly an eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." (2 Cor. 4:16-18.)

"Behold, what manner of love the Father has bestowed upon us that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved now are we, the sons of God, and it doth not yet appear what we shall be; but we know that when

he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." (Jno. 3:1-2.)

The glory of the moral perfections of Jehovah that give worth and value to his natural incommunicable attributes is the foundation of this outward visible effulgence. It emanates from "the rod out of the stock of Jesse, and a branch out of his roots that bear fruit." (Is. 11:1.) It is the revelation that God's life and being is love. Love in which inheres immutable holiness, justice, truth, impartiality and altruism.

God values these principles that dominate his life or love as he values his own existence. He would let the human race be lost without a Saviour rather than save them from the laws penalty by crookedness or violating any moral principle. Jesus Christ died on the cross to pay the debt that redeemed us from the laws penalty that "he might be just and the justifier of him that believeth in him." "If we endure we shall also reign with him; if we shall deny him, he also will deny us; if we are faithless, he abideth faithful; for he cannot deny himself." (2 Tim. 2:12.)

The Son of God, who is the brightness of the Father's glory and express image of his substance does not relate to miraculous material effulgence addressed to the senses. It relates to the Word made flesh and dwelling among us and our beholding his glory as the only begotten of the Father, full of grace and truth.

If sin had never entered into our world we have no evidence that the Word would have ever been made flesh, or that the Son of man would have ever been begotten. It seems to me that if he would have been born in our world he would have been begotten of mother Eve rather than the virgin Mary. Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners. (I Tim. 1:15.) To this end was the Son of God manifested to destroy the works of the devil. (1 Jno. 3:8.)

His glory was the miraculous manifestation of Jehovah's moral perfections in making known his self sacrificing love and humility in service and miracles of mercy. "The Spirit of the Lord was upon him who anointed him to preach good tidings, to the poor, proclaiming release to the captives, and recovering of sight to the blind, and setting at liberty them that are bruised, and proclaiming the acceptable year of the Lord," (Lu. 4:18-19), and in laying aside the glory of his equality with the Father before the world began, and, emptying himself taking the form of a servant, being made in the likeness of men, and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross.

"Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." (Phil. 22:5-11.)

All evil is perverted good. Good has always been anticedent to evil and evil is occasioned by its existence. Evil could not exist had not good preceded it.

So much stronger are the native forces of moral evil over the good in the human heart and life and always has been since Adam's fall that evil has gained the ascendency and domination. After the first pair were cast out of Eden God graciously abolished the dominance of evil in the family of our first parents, but not its existence. But evil forces beginning in Cain sprung up against the good and increased till the moral forces of good were abolished except in the family of Noah. And God in his righteous wrath swept the human race, except Noah and family, from the face of the globe.

Noah's family restored the dominance of righteousness, but it continued but a short while till evil regained the ascendency and restored satanic domination.

About 857 after the flood, under the mediatorship of Moses, God organized his chosen people, the seed of Abraham, into a heavenly theocracy in which all the inhabitants took the oath of allegiance to Jehovah and solemnly pledged perfect obedience to all of his word or expressions of his will as the constitutional laws of this government.

But moral evil running in the blood of the human race soon gained ascendancy over the good. After the death of Moses and Joshua, the children of Israel did that which is evil in the sight of Jehovah. They forsook Jehovah, the God of their fathers, and followed other gods, of the gods of the peoples that were round about them and bowed themselves down unto them. "The anger of Jehovah was kindled against Israel. And he delivered them into the hands of spoilers that spoiled them; and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies, and they were sore distressed. And Jehovah raised up judges, who saved them out of the hands of them that despoiled them. And they hearkened not unto their judges, for they played the harlat after other gods, and bowed themselves down unto them." "They turned themselves quickly out of the way wherein their father's walked." And when Jehovah raised them up judges, then Jehovah was with the judge; and saved them out of the hands of their enemies all the days of the judge; for it repented Jehovah because of their groaning by reason of them that oppressed them and vexed them. But it came to pass when the judge was dead, that they turned back and dealt more cruelly than their fathers, and serving other gods and following other gods to serve them, and to bow down to them and to serve them; they ceased not from their doings nor from their stubborn way." (Judges 11:20.)

The period of the rulership of the judges is supposed to have been about 300 years. During this period the nation was all the time either progressing or retrograding, either back sliding or forward sliding. When their sins kindled Jehovah's anger against them and he delivered them into the hands of their enemies and in their dire distress they cried unto Jehovah it repented Jehovah because of their groaning by reason of them that oppressed them. When Jehovah raised them up a judge that he was with who delivered them out of the power of their enemies and gave them liberty and made them an independent nation, they progressed in righteousness and prosperity during his incumbence.

But it came to pass when he was dead that they turned back and sunk themselves into deeper heathenish darkness and works of wickedness than they were before. Much of the time they were in captivity to heathen enemies. And some of the time in a condition of barbarous anarchy.

When the people rebelled against the democratic theocracy that God established as their form of government (which by their disloyalty to Jehovah had become but little more than a mere semblance) and demanded a king to reign over them like the surrounding heathen nations. God yielded to their demands under protest. (1 Sam. 12.)

It made no improvement in the morals and patriotic loyalty of the people to Jehovah. It had the opposite effect, a tendency to plutocracy. It produced such legislation and administrations of government as tended to concentrate wealth into the hands of the few. This is incompatible with and antagonistic to liberty and true democracy.

Their first king, Saul, the Son of Kish, began his reign in most favorable circumstances. He was successful and victorious in his wars with others nations until he violated his oath of office and covenant with Jehovah. Then the tide providentially turned against him and he and his two sons were slain in battle in a war with the Philestines. The

government was overthrown and general demoralization and confusion among the inhabitants resulted. Saul reigned 40 years.

The nation reached the zenith of its power and prosperity under "David, and his successor, who was a man after God's heart, who would do all his will." (Acts 13:22.) Like Joshua, he was a great warrior and a wise and good statesman. The enemies of his kingdom were subdued in every direction. His administration raised Israel to be the greatest kingdom on earth, in liberty and prosperity. And its greatness continued through the reign of Solomon, his successor. "During this time Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beersheba." (1 Kings 4:25.) Solomon backslid during the last years of his reign and oppressed and corrupted the people. He and David each reigned 40 years.

Solomon's wickedness in oppressing and corrupting the people resulted in his kingdom being divided after his death. Ten tribes rebelled against his legitimate successor, Jeroboam. They made Jeroboam king over them.

The religion of the ten tribes was avowedly idolatrous, but practiced in the name of Jehovah, dictated and controlled by Jeroboam. The two tribes, Judah and Benjamin, retained nominal loyalty, as did Solomon, to the temple worship and religion of the fathers. But the superior strength of the impulses of fleshly lusts to the dictates and impulses of conscience carried the controlling class of the people away from the narrow door and straightened way that leads to life and impelled them to the broad road that leads to destruction.

The career of each division of the kingdom was similar to that of the judges. Their civilization and morals were raised but little, if any, above it.

The kingdom of Israel seems to have had just cause for seceeding from Judah, as indicated in Ahijah's message given to Jeroboam (I Kings 11:38-40.) But when their king rebelled against Jehovah and erected the golden gods to be worshipped at Dan and Bethel he provoked Jehovah to anger, corrupted the people and degraded them to heathenish idolatry.

They continually grew worse. Providence was against them. Nineteen kings in succession were seated on the throne. Some of them were better and more successful than others. Occasional revivals for improvement sprang up. But they were of short duration. The trend was downward. Their kingdom existed but 254 years, when they were captured by the Assyrians and the inhabitants carried away and located in far distant countries.

Judah had twenty kings during their national existence. Some of them were like the judge that God raised up in the days of the judges to deliver the people from their oppressors and bring them to repentance and to return to true allegiance to Jehovah, whom they had forsaken which brought their calamities upon them. They had a similar work to do, and were successful. Sometimes they raised the people nearer to God and to a high state of civilization and obedience to law like in the days of Moses and Joshua.

Monarchs of this kind were generally followed by kings of opposite character, who antagonized their predecessor's work and often destroyed all the good that they had done and often degraded the nation to a worse condition than it was before their predecssor's reformation. The moral condition and trend of affairs in the nation was sometime upward, but most of the time downward. They had but one more king than Israel during the nation's life. But they served longer terms, their nation existing about 406 years. When God who had chosen them as his peculiar treasure and people for his own possession on whom he lavished the greatest blessings he could confer was forced to sell them to enemies to chastise them for their treason against his government, and laws in affiliating with idolators and serving their gods and desecrating his

holy temple by indulging in their licenious abominations. He gave them into the hands of Nebuchadnezzar to be captured and carried into Babylon, leaving but an insignificant few people to occupy the land. He destroyed the temple which was life to the few Jews who were loyal and faithful servants of Jehovah and worshipped God in sincerity and in truth.

Although they were captives in a heathen land, they were allowed to serve and worship their own God, according to the dictates of their own conscience. "The law that goes forth out of Zion and the word of Jehovah from Jerusalem lived in their hearts." They were permitted to assemble at any place they chose. This was the origin of synagogues. But we have no evidence that any synagogue buildings were erected during their captivity.

They were in Babylonian captivity 70 years. When by Jehovah's miraculous gracious providence they were enabled to return to their God-given inheritance and to re-build the temple. But they never were raised to independence for any considerable length of time.

When Jesus came into the world they were tributary to the Roman empire. Jesus taught that "except one be born anew from above he cannot see the kingdom of God and called on all men everywhere to repent, proclaiming the kingdom of God is at hand."

Jesus' preaching was confined to Palestine and to Jews, especially to the lost sheep of the house of Israel. He, in conjunction with his forerunners, John the Baptist, came to raise God's chosen people nearer to God and to obedience to a higher state of morals than existed among them and higher than the Jewish hierarchy demands of them, to make them be the people of his own possession, from among all peoples, and to be unto him a kingdom of priests, and a holy nation. This was the object for which he called them around Mt. Sinai to meet him and to obey his voice indeed and to keep his covenant.

The ruling class came not to his light; they loved the darkness rather than the light, because their deeds were evil. They condemned his preaching as treason against Moses and Caesar and blasphemy against God. They maliciously prosecuted him before Pilate, falsely accusing him of these crimes and secured his condemnation and crucifixion.

On Palm Sunday, when all the mass of the people of the whole nation were assembled near Jerusalem to honor his coming to the city as the advent of the promised Messiah and the multitudes that went before and that followed after in loudest strains of highest exultation, like peals of thunder, filled the air in all directions as he overtopped Mt. Olivet and saw the city in the zenith of its grandeur and the thought flashed upon his patriotic heart that the last ray of hope for the salvation of Jerusalem, the capital city, and the whole nation was gone and its doom irretrievably sealed in Jehovah's purpose, he wept over the city and with streaming tears forced from his eyes by the painful sorrow that broke his patriotic heart, he says, "If thou hadst known in this day, even then, the things that belong to peace, but now they are hid from thine eyes; for the day shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee around, and keep thee in on every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knowest not the time of thy visitation." (Lu. 19:41-44.)

The last words that our Lord delivered to the multitudes in the temple were a similar forecast and warning of their coming down, attended with a severe expose of their guilt and of their calamitous overthrow. In these words, "O, Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto her, how often would I have gathered thy children together, even as a hen gathereth her chil-

dren under her wings and you would not. Behold, your house is left unto you desolate. For I say unto you, ye shall not see me henceforth; till ye shall say, 'Blessed is he that cometh in the name of the Lord.' " (Matt. 23:32-39.)

Less than 40 years after these prophecies they were fulfilled in Jerusalem being besieged and captured and the temple burned.

In the siege the Jews endured "great tribulation, such as had not been from the beginning of the world until then and never shall be." (Matt. 24:21.) The inhabitants were scattered to all parts of the world.

In our Lord's parable of the wicked husbandman he told the Pharisees that "the kingdom should be taken from them and should be given to a nation bringing forth the fruits thereof." (Matt. 21:43.) The nation to which he gives the kingdom is the universal church of Christ, spoken of as a nation.

This gospel of the kingdom destined to bring back in Christ the Eden lost in Adam has been preached far more than nineteen centuries since the crucifixion and resurrection of Jesus Christ.

But it is still a lamentable fact that evil is dominant over the good in all the world. Except those who are truly loyal to God are delivered from its moral consequences and domination of their evils.

St. John says, "We know that we are of God, and the whole world lieth in the evil one." (1 John 5:19.) "For the devil still dominates the course of the world." (Eph. 2:4.) There never was a time when it was more essentially important than the present for those who are of God to be strong in the Lord, and in the strength of his might. Put on the whole armor of God, that they may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. . . . . Above all taking up the shield of faith wherewith ye shall be able to quench all the fiery darts of the evil one. And take the sword of the Spirit, which is the word of God; with all prayer and supplication at all seasons in the Spirit and watching thereunto in all perseverance and supplication for all the saints, (Eph. 6:10-20), and for God's kingdom to come and for God's will be done on earth as it is done in heaven."

What I am writing about relates to the forces of evil holding the reins of government in the world, too generally including the church, although the good existed and had the precedence in dominating power in the beginning. This demonstrates the deep inveterate, indestructible, infinite, incomprehensible depravity in the human heart—"its deceitfulness above all things, and desperate wickedness."

The devil was not chained, but he was not in the hearts of Adam and Eve. They understood and obeyed the one word in which the whole law is fulfilled. Thou shalt love thy neighbor as thyself." (Gal. 5:14.) This law developed in practice conformably to the Golden Rule, "All things whatsoever ye would that men should do unto you, even so do ye also unto them, for this is the law and the prophet." (Matt. 7:12.)

But depravity in the hearts of their posterity tempted the devil to lure them wilfully to yield to sinful gratification and pleasure that incurred Jehovah's wrath. "It repented him that he had made man on the earth, and it grieved him at his heart." (Gen. 6:6.) It necessitated Jehovah to exterpate them from the face of the earth for the good of mankind, except righteous Noah and his family.

Noah and his family obeyed the royal law and golden rule for a while and governments were demo-theocratic households. The devil was outside of the hearts of the people. God dominated the politics of the world.

But before Noah's death the works of the flesh were manifest in overcoming the strivings of the Spirit. And every one was actuated in all the activity and intercourse of society with the one all controlling motive, get all you can any way you can, and valued above all things "the vain pomp and glory of the world and the gratification of the covetous desires of the flesh."

This resulted in the wealth of the world being aggregated in the bonds of the few and the controlling standard of justice instead of being founded in the Royal law, "Thou shalt love thy neighbor as thyself," and the golden rule—the only true standard, it become founded in the doctrine that might makes right."

The devil regained the invisible rulership of this world as prince or emperor. Mammon became its god. The theocratic democratic elements were eliminated from the governments of this world. The royal law and golden rule became absolete and sank unto oblivion, and government became plutocracies, olligarchies, autocracies and snobocracies.

Love intuitively desires to see its object. It is not natural to love an inmaterial object that cannot be seen nor touched "dwelling in light unapproachable which no man hath seen nor can see." (I Tim. 6:16.)

But it was not the lack of naturalness to see an immaterial, invisible, object of love that caused humans to forsake God, worship idols and drift into heathenish darkness and abominations.

But it was the willful yielding to the influences of the flesh lusting against the strivings of the Spirit. The Spirit striving to overcome the antagonism of the flesh aided by the devil to holiness, justice, truth, impartiality and altrium in God's love, which is his life. These traits in God are called the truth.

"The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hinder the truth in unrighteousness." Ungodliness—all apostasy from God first, unrighteousness. All wickedness against man, second and consequent. "His wrath is the intense; divine opposition of good against bad, or right against wrong, of holiness against depravity."

The apostasy that followed the theocratic dondition or reign of righteousness dominant in the world in the days of Noah, immediately after the flood originated like the apostasy of christendom that followed the apostolic rulership of the church. In each case it came with all deceivablous in them that perish because they received not the love of the truth; that they might be saved. They come not to the light of the truth because their deeds were evil, therefore they loved darkness rather than light. And for this cause God sent them strong delusion that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness. (2 Thess. 2:10-12.)

In the post-deluvian apostasy in the days of Noah, "they hindered (ignored) the truth in unrighteousness; because that which is known of God is manifest in them; for God manifested it unto them. For the invisible things of him, since the creation of the world, are clearly seen, being perceived through the things that are made, even his eternal power and Godhead; so that they are without excuse. Because when they knew God, they glorified him not as God, neither were thankful, but became vain in their reasonings; and their senseless heart was darkened." (Rom. 18:21.)

Such was the demoniacal potentiality of human hereditary depravity that satan captured the domination of mankind before the death of Noah. The royal law and golden rule standard of justice was ignored, put out of sight and eliminated from human knowledge, and supplanted by the pernicious recognized policy standard that "might makes right." The strong and cunning by their superior power became leaders

and military chieftains and idolized and deified heroes in the establishment of nations, governments, and laws.

Labor was subordinated to monopolized capital and enslaved to plutocracy. Nimrod, a grandson of Noah, was a great leader and world renouned military chieftain, like Alexander the Great, in his day. "He was the first to build great cities, the seats of luxury and idolatry, which have crushed the masses of mankind by bloody despotism, whereas the primary design of God evidently was to have been for mankind to scatter themselves in smaller masses under a patriarchial government." "The beginning of his kingdom was Babel and Ereck, and Accad and Calneh, in the land of Shinar. Then he went forth to Ashur, and builded Ninevah and the city of Rehobeth, and Calnah and Resen between Ninevah and Calah; the same is a great city." (Gen. 10:6-12.)

"The whole earth was of one language and of one speech. Led by Nimrod, the whole race, except perhaps Noah and Shem, who would not sympathize with the godless enterprise, broke up their encampment on the table lands of Armenia, struck their tents and slowly moved with flocks and herds from day to day, eastward and southward along the Euphrates Valley to the rich alluvial plain of Shinar, afterwards called Chaldea and Babylonia. Here they again encamped.

"And they said, Go to let us build us a city and a tower whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." (Gen. 11:4.) Their object was "to establish a conspicuous rallying point, and to erect a strong citadel, whereby the despotic unity at which they aimed could be enforced." "Despotic unity, military power and fame, with the attendant consequences of war, luxury and slavery, these were the ends of their heaven defying pride."

The whole race had let go their hold on God, except Noah and Shem and their few adherents. And "the lust of the flesh, and the lust of the eyes, and the vain glory or pride of life dominated." (1 Jno. 11.) "Traits the devil instilled in the hearts of Eve in Eden and tried to inculcate in the heart of the hungered Son of God after his forty day's fast in the wilderness" (Matt. 4:1-6), and which fills every unregenerate heart, had captured the whole world and developed the works of the flesh in this diabolic form.

Jehovah defeated their ambitions and chastised them by coming down to see the city and the tower which the children of man had builded. He came down and there confounded their language, that they may not understand one another's speech. So Jehovah scattered them abroad from thence upon the face of all the earth, and they left off building the city.

This imbued the world with a belligerent spirit not lacking in worldly wisdom. Nimrod was a wise man. He was perhaps the wisest man living in his day. There were doubtless many other wise men in his day, but none his equal in wisdom. "Their wisdom was not a wisdom that cometh down from above, but was earthly, sensual, devilish. This was the wisdom that dominated the world, both Jews and Gentiles, in the days of Christ and the apostles. God hath made foolish the wisdom of the world. Seeing that in the wisdom of God the world, through its wisdom, knew not God, it was God's pleasure through the foolishness of the preaching to save them that believe." Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. "But of God are we in Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification and redemption." (1 Cor. 1:26-32.)

But "the children of this world are wiser in their generation than the children of light." (Lu. 16:8.)

But the wisdom from above is devoid of all belligerence. It is first pure, then peaceable, gentle, easy to be entreated, full of mercy

and good fruits, without variance, without hypocracy. And the fruit of righteousness is sown in peace for them that make peace.

But in all past ages since the days of Nimrod, and, still in the present age, the wisdom from above has been subordinated to the wisdom that comes not down from above but is earthly, sensual, devilish.

This condition exists in christendom as well as in heathendom. Although the satanic doctrine that might makes right is disowned by all christians, nevertheless it controls the conduct of nations and governments latently to a great extent.

"Whence came wars and whence came fightings among you; came they not hence, even of your pleasures that war in your members? Ye lust, and have not; ye kill and covet, and cannot obtain; ye fight and war; ye have not because ye ask not. Ye ask and receive not, because ye ask amiss, that ye may spend it in your pleasures. Ye adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of God." (Jer. 4:1-5.)

But it is true that in christian nations a philanthropic patriotic controlling sentient and principle in the origin and conduct of war that prevents the cruel, inhuman savages of heathenism and they are not so generally waged for predatory purposes and aggression. But no war can exist unless one or both belligerents are culpable for its existence. Those guilty for its existence are guilty of wholesale murder in the first degree. It is only defensive wars waged against aggressive oppression that can be justified. In most cases there is more or less culpability on both sides in originating war.

But the wars waged by Nimrod and his associates, in themselves considered, bad as they were, they were not as bad as the demoralizing effect of leading the people to put capital above labor in the structure of governments. Laws and customs and controlling business principles were established relating to the tenure of property rights and acquisition of wealth, involving latent injust governing principles that made acquiring property and wealth more a game of chance than equitable business.

Labor did not get possession of most of the things it produced as it did under the household and patriarchial government that preceded the formation of nations.

Many of the laborers were chattel slaves captured in war. But most of them were wage slaves oppressed by the unearned increments of usury, rent and profits, filched by capitalists. Monopolized capital or concentrated wealth in the hands of the few has been mainly the cause of all wars in all ages of the world. There is no conflict between labor and capital perse. It is between labor and capital monopoly.

In the days of Nimrod, when nations were first formed, these nefarious principles incompatible with and antagonistic to the royal law and golden rule justice and true democracy were so interwoven in the structure of governments in their organization that many of them still exist to an ominous extent in all civilized nations.

Abraham Lincoln, in a message to Congress, said, "Monarchy itself is sometimes hinted at as a possible refuge from the power of the people. In my present position I could scarcely be justified were I to omit raising a warning voice against the approach of returning despotism.

"It is not needed nor fitting here that a general argument should be made in favor of popular institutions, but there is one point, with its connections not so hackneyed as most others, to which I ask brief attention. It is the effort to place capital on an equal footing with, if not above labor, in the structure of government. It is assumed that labor is available only in connection with capital; that nobody labors, unless somebody else owning capital, somehow by the use of it induces him to labor.

"Labor is prior to, and independent of capital. Capital is only the fruit of labor, and could never have existed had labor not first existed. Labor is the superior of capital and deserves much the higher consideration. No men living are more worthy to be trusted than those who toil up from poverty; none less inclined to take or touch that which they have not honestly earned. Let them beware of surrendering a political power which they already possess, and which, if surrendered, will surely be used to close the door of advancement against such as they, and to fix new disabilities and burdens upon them till all of ilberty shall be lost."

Our American Declaration of Independence "held these truths to be self-evident that all men are created equal; that they are endowed by this Creator with certain unalienable rights; that among them are life, liberty and the pursuit of happiness. That to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness."

First among the unalienable rights with which our Creator has endowed us is life—sentient life, capacity to enjoy happiness and pleasure, and capacity to suffer pain and misery.

Happiness is the worth of life. Without happiness life is worthless. And if we are without any happiness and suffer pain and misery, our life is an evil and not a good. It is worse than non-existence or annihilation. And if our sufferings could not be relieved, life would be what Jesus said of Judas, the traitor, "It would be good for that man if he had not been born." (Mark 14:21.)

But God has created us with unalienable responsibilities and duties and dependence upon one another for the supply of our needs and to keep us from suffering for the supply of our needs and innocent luxuries.

But our Creator commands every one to pursue after happiness by doing productive labor. His command is, "If any will not work, neither let him eat." (2 Thes. 3:10.) Let him starve. "And if any provideth not for his own, and especially his own household, he hath denied the faith and is worse than an unbeliever." (1 Tim. 5:8.)

But since the apostasy in the day of Nimrod governments have been instituted among men not to protect all the people's rights and obey the golden rule of Christ in securing equal opportunity for all and special privilege for none. The paramount object of governments has been in the past to establish monarchies and to enthrone monarchs with idolatrous honors. The king and his counselors and courtiers living in extravagant, voluptuous splendor. Titles of nobility were established and the heathenish spirit and principle of caste dominated society everywhere.

Wealth producing laborers, who created all the wealth of the world, many of them were slaves owned as chattel property by their masters—generally captives taken in war. But most of them were slaves engaged to their masters who hired them.

The object of governments has been mainly to degrade laborers to the condition of animal chattels, like horses and cattle, giving them barely enough wages to enable them to do the most efficient labor that would inure to their employers benefit. Much of the labor performed was non-productive and a large portion was destructive. Such as the labors of nabobs and their waiter attendants and devotees of fashion and high life, and all soldiering and expense of the army is non-productive and destructive labor.

When God miraculously proclaimed his law on Mt. Sinai to go

forth out of Zion and his world to go forth from Jerusalem all the nations of the world were in this deplorable condition of darkest heathenism in its worst form.

God's miraculous manifestation of himself and proclamation of his law was exclusively for his chosen people. The law and the word was applicable to all other nations. But it was not revealed to them miraculously nor for them in the high sense nor to the full extent that for which it was revealed to Israel.

God's avowed aim was to bind his chosen people to himself in a national covenant and to demand of them an oath or sacred vow of loyalty to him as their only God and King and perfect obedience to all his commandments always; and his word promised them, if they kept his commandments and obeyed his voice, it would go well with them and they would be greatly blessed and prosper as no other nation would or could be. And his word threatened greater condign punishment if they sinned than other people would receive, because of their sinning against greater opportunities and light.

The children of Israel had become badly heathenized and had imbibed heathen belief and contracted heathen habits. They were virtually unenlightened heathens when called around Mt. Sinai to receive the law.

God promised to raise them to a state of independence above every other nation on earth. A nation that would not borrow or go in debt to other nations nor any of their inhabitants, but would lend to them; and promised they should rule over many nations, but other nations should not rule over them. (Duet. 15:6.)

If the law (Royal law) going forth out of Zion and the word of Jehovah from Jerusalem from the beginning of the time it was given there would have been no unrelieved poverty in the world. Hence it is written. Howbeit there shall be no poor with thee (for Jehovah will surely bless thee in the land which Jehovah, thy God, giveth thee for an inheritance to possess it.) Again it is written, "For the poor will never cease out of the land." Which means there never will come a time in this world of depravity, sin and death, that however good laws and governments may be, no one will ever fall into a condition of poorness that he will need no benevolent aid to relieve the poverty, not even in sabbatical and jublic years or condition of the church in the penticostal age or millenium period.

God's law given from Mt. Sinai forbid among his people the unbrotherly and unjust conduct that existed among the people of gentile nations in their individual and private relations to each other. It was not extremely radical in demanding perfect obedience to the highest state of holiness and moral perfection in the character and conduct of the people. This would have discouraged them and perhaps created an uncontrollable rebellion.

But Jehovah's Mosaic manifestation of himself to his chosen people and proclamation of his laws and words was most wisely adapted to be the first step and first lesson in leading them to be the kingdom of priests, and holy nation to which he destined them when he called them around Mt. Sinai to receive the law. (Ex. 19:6.)

The decalogue written on tables of stone with Jehovah's own finger was to be applicable till the judgment day. The ceremonial, "law was our school master to bring us to Christ that we might be justified by faith in him," who is the Lamb of God who taketh away the sin of the world, and is the effulgence of our Father's glory and the very image of his substance." Its ceremonies were but the shadow of the good things to come which were fulfilled in Christ, who released everybody from all obligation to obey them.

Many industrious poor wage laborers who are receiving but a meager subsistence believe that occupation and use should be the only title to land. If everybody in the world believed this, and social condi-

tions were adjusted to harmonize with this condition, it is sure it would eliminate all monopoly and injustice in land titles. Jehovah did not demand conformity to such a freehold principle. But he declared, "The land is mine, and it shall not be sold forever; for ye are strangers and sojourners with me."

When his people entered Canaan the Lord commanded the land to be divided by lot for an inheritance, according to population, or to the number of names; the larger tribes receiving larger shares, and the smaller tribes the smaller portion. The inheritance allotted to each one was given in fee simple and could not be sold or parted with longer than till the year of jubilee. In this year every one who had sold or parted with his inheritance was at liberty to return to his allotted freehold homestead. The inheritance was inalienable. (Lev. 25:23-21; Num. 26:52-56.)

Conformity to these anti-land monopoly laws would not have entirely prevented all land monopoly. But they would have so far prevented all tendency in that direction that it would not be a menace to the liberty of the people.

The world war against Germanic aggression for monarchial damnation of the world is over. Political democracy has gained the victory. But this does not prevent democracies from establishing or sustaining legalized undemocratic or anti-democratic engines of power that enrich some people at the expense of the oppression or impoverishment of others. It is a government of majorities at the ballot box. It is a common thing for majorities to vote for unjust laws to their own detriment as well as the detriment of their opponents. But that does not make it right per se. It only puts us under obligation to obey or not to disobey an unjust law.

The constitutional laws of all democracies protect everybody's rights to disbelieve or refuse to believe the gospel and to be damned, if he wants to, according to scripture. But that does not alter the fact that we are under obligation to God to come to the light of truth, whether it be political or ecclesiastical, secular or religious. It is only truth that can make us free spiritually or politically. All truth of every kind is God's truth. God is Spirit and "Spirit is truth." (1 Jno. 5:7.) God is love and truth is the life of love. Jesus said to those Jews that had believed him, "If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and that shall make you free. . . . If therefore the Son shall make you free, ye shall be free indeed." (Jno. 8:31-36.)

Every loyal citizen of our christian republic has been eulogizing Old Glory in highest laudation, singing, "Long may she wave over the land of the free and the home of the brave," ever since our revolutionary fathers rebelled against the intolerable oppression of John Bull and gave birth to our Declaration of Independence. This has resulted in our becoming the most democratic and independent and powerful nation on the face of the globe.

But we are not loyal to the self-evident truths the Declaration is based on, nor are we honoring, but are rather dishonoring our revolutionary sires in legalizing injustice in tolerating and supporting, or establishing legalized engines of power that enrich one class by oppressing others.

God demands of nations collectively as well as individually as private citizens to work out their own salvation from political injustice and oppression, the same as he demands every one individually to work out his own spiritual salvation from all sin. (Phil. 12:12.) "Righteousness exalteth a nation, but sin is a reproach to any people." (Prov. 14:34.)

God has provided no other way of salvation from political injustice and sin only the propaganda of truth against error and sin, that is

wielding the sword of the Spirit, which is the word of God, against political evils. This produces the strife and enmities that our Lord sends on earth among nearest relatives and intimate friends.

Anti-Monopoly Legislation Against Land and Money.

When Jehovah gave his anti-monopoly laws from Mt. Sinai all the nations of the world were depotisms. The ruling despot and his henchmen appointees owned all the land there was in the world. Jehovah's absolute exclusive power and right of ownership of all land was unknown or ignored.

The nabobs who usurped the power of exclusive possession by an unjust human title called ownership, of God's land against Jehovah's will, filched the products of the soil from proletarian tenants, slaves or hired laborers who struggled through all their day, receiving barely enough wages or income to keep life in their bodies and ability to toil for the enrichment of their masters.

The legalized filched proceeds of unearned increment of land and capital accruing to capitalists was given the euphimous plausible cognomen of earning, and rights of property, or of land and capital called rents, interests and profits. But every sane person knows that property, or land and capital, cannot suffer pain nor enjoy happiness, nor love, nor hate, nor be responsible for what one does to any one, nor deserve praise nor blame, or reward or punishment any more than a corpse, and therefore cannot have any more rights than a corpse.

These plutocratic principles and laws were ingrained in the structures of governments and law and public sentiment of mankind and controlling principles of business activity as divine principles and institutions sanctioned by God and heaven. This was the condition of the world in the Mosaic age. The anti-land monopoly laws given from Sinai could not take effect till the children of Israel reached their promised inheritance in Canaan. For they could have no tillable or profitable land while in the wilderness. This was over forty years after the law was given.

Land monopolists and their beneficiaries wield a controlling power in the law-making and government of our country. Land monopoly, especially since our civil war, has been seemingly rampant in our country with a mere semblance of legal restraint. Throughout christendom and the whole civilized world there is no more formidable barrier to the progress of gospel truth in implanting royal law and golden rule justice in the hearts and lives of the people as a governing power than land monopoly. It is dangerously threatening the overthrow of our liberty and ruin of our democracy.

"Our land monopoly is the most stupendous in the world. Its empire is three times as large as Great Britain and Ireland. An area equal to fourteen of the largest Eastern, Middle and Middle Western states, has passed from the "Lords of blood to the Lords of Gold."

Congress has given away to railroads and other corporations nearly 300,000,000 acres of our public lands. Much of it has been forfeited to the government by the corporation failing to fulfill the terms on which the grant was given. But Congress has failed to force them to surrender the forfeited land.

Corporations and rich individuals have immense tracts of land held out of use for speculation, and vacant town lots in cities for the same purpose or have tenants on the grant who are forced to pay the highest rent for the use of God's land to proprietors who have no use for the land only as a speculation to get unearned increment from it. A large portion of this land is owned by titled Englishmen and Lords in European countries.

Unearned Increment.

Three years ago the lot fronting 100 feet on Market street at the southeast corner of Fourth street, in San Francisco, was sold for $1,250,000, or at the rate of $12,500 per front foot.

This lot has since been improved with a theater and store building costing $500,000, which is now under long lease at a yearly rental of $277,000. Allowing $40,000 per year as 8 per cent interest on $500,000 invested in the building, plus $8,000 taxes paid on the building, plus $2,000 insurance on the building, plus depreciation on the building at 2 per cent per year, or $10,000, there is left $217,000 income on the investment in the land. From this deduct $20,000 paid in taxes on the land, which leaves a net income of $197,000 per annum on an investment of $1,250,000 in the land. Money is worth 8 per cent in the open market. Capitalizing this income of $197,000 at 8 per cent, we have an actual value of $2,462,500 based on earning power. In addition, there is a speculative value occasioned by the probable increase in value as the city grows in population and business.

This lot, which sold for $1,250,000 three years ago, is now worth $2,462,500, of an increase in value of $1,212,500 in three years or at the rate of $404,125 per year.

If one 100-foot lot on Market street increases in value at the rate of $404,125 per year, one can imagine what the increase in land values will amount to in all San Francisco.

This increase in land values is called unearned increment. It is given this name because it is increment or increase in value which is not earned by the man who owns land and gets it, but is occasioned by the increase in population and business of the community. It is, therefore, a social product, and not a product of the land owner's industry.

This unearned increment amounts to such a large total that it is ample to pay the expense of all our government, local, state and national. Why should we not tax this unearned increment? The people make it; the people should get it!

In the Irish world the following statements were published several years ago. "By reports of the interior department for 1881 it appears that different Congresses since 1861 have given away to the railroads 195,000,000 acres. . . . The railroad corporations have stolen lands that in extent are equal to four Irelands, two Englands, two and a half Scotlands.

In the history of land stealing there is nothing that is at all comparable to this. How insignificant are the stealing of the land thieves in Europe alongside this gigantic steal of the railroad corporations. We use the word steal in this connection advisably, as there is not one foot of this land but has been stolen from present and future generations of Americans. It seems to me that robbing unborn generations of their God given patrimony is the worst kind of theft. I am afraid that if Jehovah has not, or does not mend the eighth commandment so as to read, "Thou shalt not steal except according to law," a great many reputed honest men will be disappointed when they reach the next world as sadly as Dives was and will find themselves with thieves and burglars and highway robbers to all eternity.

I give an expresed statement of the conviction of a few of our eminent men, from the very many that I could give. on the land problem.

Thos. Jefferson—"It is self evident that the land belongs in usufruct to the living."

Adam Smith—"Rent makes the first deduction from the product of labor. It is a monopoly price."

Father Sheehy—"I believe that Ireland is fighting humanities battle, and that every stroke given to landlordism, sunders a link of the

chain of tyranny, everywhere. I shall stand by the no rent programme of my people, sound as it is in principle and policy."

Falmouth—"Unlike other property, man cannot live without land. Therefore his advent into this world, is his right to the soil, and is the life of man; without land human life could not exist, and hence the law of Moses, ordered that no man should be without land. There is no account since the time of Moses of the annulment of that law. To bring the matter down to a conclusion if any man has no right to land, then he has no right in this world at all."

The money power of our world is a monopoly not second in its encroachments on the rights and liberties of the people in our country and throughout the civilized world, to that of land monopoly.

Laborers generally know that money is not a commodity, and know that it is exclusively a labor-saving tool of exchange. In order to fill this position it must be both possessed of value and be a measure of value.

The value of every dollar is gaged by the whole number of dollars in circulation in our country, regardless of whether the dollar is stamped metal called coinage, or stamped paper, or any other material receiving the stamp that converts it into money.

Therefore Mr. Del Mar is evidently correct in his definition of the unit of money. "Namely that the unit of money is not any single dollar as all the money of every kind and legalized credit token substitutes for money, determines not only the value of every dollar, but it determines the level of prices, and prices determine the relative value of any two commodities as well as the value of commodities with respect to debt."

What Mr. Del Mar calls unit of money might with equal propriety be called unit of value. Value is a numerical relation between any two commodities or services. This relation is indicated by money because money indicates prices. As soon as we have price we can begin to exchange commodities and services; but price is not made by a single price of money, for instance a dollar, but by all the dollars put in circulation and kept in circulation.

"If any one is allowed to destroy a piece of money then the price of every commodity is interfered with, because the total sum of money is the measure of value."

"The free coinage of any precious metal is a barrier in the way of any just national unit of monetary value. It is important for the people to know the number of dollars coined or stamped into money to know the amount of circulation. This is impossible with the free coinage of precious metals. At this time we know the numbers of greenbacks, of bank notes, of silver dollars, of silver certificates, and treasury notes, but we do not know the amount of gold coin because gold is subject to free coinage.

The owners of gold bullion can take it to the mint and have it coined into dollars and the next day melt the coin down into bullion again or export coin. In other words the records of gold coinage does not show the amount of gold coins in circulation.

Coinage of gold is so free that the value of a gold coin is the same as the value of the metal therein. This ought not to be. A coin that has not the legal tender qualification annext to it ought to be more valuable than the coin itself without the great power of legal tender.

The reason that it is not worth more is that coinage is not only done without expense to the owner of the metal, but the sovereign power of legal tender (or coinage) is added to it without charge. If there were a charge for coinage or legal tender, the coin would never be melted or exported, they would return to the country again. Our silver dollars are never melted because the metal in each silver dollar is worth only about half as much as the silver dollar. If the owners

of the silver dollars should melt them, they would lose fifteen cents on each. This prevents the melting of silver money. As we have discontinued free coinage of silver, so we ought to discontinue free coinage of gold. Then we would be able to say how much money we have in circulation and what is the size of our unit of money.

The common conception of money unit is a single coin stamped a dollar or a single piece of paper issued by government and stamped a dollar.

If all money is the unit of money, then anything less than the total money of a nation is only a fraction of the nation's unit of money. If anyone is allowed to destroy a part of a nation's money, then that person can measure value with a short unit of money, (or unit of value) and measure everything into his own pocket. This is constantly being done under our system of free coinage of gold.

We are told by those who do this business, that our gold dollar, not the number of dollars in circulation, is the unit of value, and that as long as the quantity of gold in the gold dollar is not diminished, the unit of value is not diminished. This draws the minds of the people away from the whole unit. If we have two thousand millions of dollars in circulation, as is given out on high authority, then a single gold dollar must be a very small fraction of our unit of value or money. And to keep the mind concentrated on one single dollar instead of two thousand millions is a very great deception. It is worse than using an inch for a yard. I suppose Mr. Del Mar simply means that the quantity or amount of the circulation as a whole in any country gauges the value of every single dollar. And that there is no single dollar of any kind or stamped material in the circulation as a whole considered apart from the whole circulation that can determine the value of dollars belonging to the whole circulation as a part of it..

"The most important difference," says Del Mar, "between money and other measures arises from the fact that other measures are only used for comparison, while money is used for exchange. That is to say that money has a double function, one a measuring function, the other a medium of exchange function. When cloth is measured by means of a yard stick the yard stick is not given in exchange for the cloth; when cloth is measured by means of money, one is exchanged for the other. Thus we see that the yard stick performs the one single function."

I append here an article that appeared a few years ago in the Iowa Tribune that discloses the consensus of laborers generally on the specie base to currency. It makes known the fact that they can see no use for the specie base, except to enable a privileged few who can own or monopolize the specie, to corner or control the circulation of the country.

Laborers know that if rich gold mines would exist in every township or county in the United States making gold and silver, as plentious as stones, as Solomon made them in Jerusalem, it would abolish free coinage of gold and necessitate the limitation of the coinage both to create and regulate into value the same as it regulates the value of greenbacks. They cannot see any justice, but see great injustice in government, in, effect, prohibiting any irredeemable full legal tender being stamped on any material but gold, or gold and silver.

Anti-bullionists have at different times in the past tried to get a democratic equitable monetary system established in the world that would enable every one who could give good security to borrow at a low uniform rate of interest not to exceed the average per cent gains of labor which are supposed to be about 2½ or 3 per cent.

But the bullionists throughout the world were in the ascendency and controlled all financial legislation and government in the nations of the world. They were the controlling monetary power in the first formation of nations in the days of Nimrod. All nations and govern-

ments was formed and supported by force with but little or no knowledge of or regard for justice or the liberty and welfare of the people.

Gold and silver were used in the barter age when division of labor did not create the necessity for a more extensive medium of exchange than these commodities could yield.

Their adaptability for the purpose and convenience for barter became exclusive, resulting in no other material being admitted or allowed to be used as money.

It was uncoined. Both metals were used, perhaps at about the rate of 16 to 1. Its value was determined by weight. Rich men who owned or monopolized the gold and silver had a monopoly on the currency of the country. (Gen. 23:16.)

God commanded rich men to supply their neighbors who needed money and forbid them charge interest. (Ex. 22:25; Lev. 25:35-39; Deut. 23:19-20; Neh. 5:7 exerps), (10 leave off.) This system could involve no injustice to any one if God's anti-usury law was obeyed. But if usury was charged it was condemned as a sin equal to theft. As gold and silver were at that time practically used for no other purpose but gorgeous ornamentation, it required no significant sacrifice of rich men to accommodate needy neighbors with life's necessaries and comforts. But charging interest would make these precious metals the worst kind of monopoly. It should not be overlooked that had Jehovah only forbid interest charges without a compulsory command to lend to needy neighbors according to their needs it would have been infinitely worse than our banking law unearned increment charges.

Usury means the unjust gains of money monopoly in the full scope of its import. It is catalogued in the Bible with fraud, extortion, theft, and robbery.

Bullionism being universally dominant in the formation of nations which were all monarchial and plutocratic a monetary system was established suitably to sustain the usurped power of capital over its creator labor.

This has generated the heathenish idea in the public mind throughout the world that gold and silver are a devine institution and a sine-quanon to furnish the world with a precious metal money and legalized (contrary to the constitution) bank paper substitute money based thereon to bless the world with a safe, sound, stable circulation, every dollar as good as gold. In regard to strength it fulfills its promise in being the "almighty dollar" it promised in soundness. But in respect to equity it proves itself to be filthy lucre.

But "goldbugism" has slain its free silver partner and is as universally worshipped and as firmly confided in as was the "Great Diano of the Ephesians whom all Asia and the whole world worshipped."

Laborers are learning that governments, in the present condition of the world have the exclusive power to create money and to regulate the value thereof. And it is as much their duty, and God as much commands them to supply the people with money the same as he commanded the rich men to supply it to those who needed it in the Mosaic age.

The usury condemned in the Bible is interest on money that was private property owned by individuals for personal gain. That is the only kind of interest charges condemned and forbidden in the Bible.

The equitable democratic money for which anti-bullionists contend is non usurous in that sense. They contend that there is nothing inhering in nor connected with gold and silver that makes them be money but the government's legal tender stamp. Their money power or money in them inheres exclusively in the government's legal tender stamp and not in the material stamped. That government stamp contains all their value as money that they do or can have, and that stamp imprinted on paper or any other material would impart to them all the monetary power that coined gold does or can possess.

They hold that the government has exclusive power to create money in sufficient quantity to supply all the people's need who could give good security for the loan at a low uniform rate of interest not to exceed the average gains of labor, which is estimated at 3 per cent.

This interest would be paid to the government to pay government expenses and for the welfare of the whole people and not for the personal gain or aggrandizement of any individual or privileged class. This would relieve the necessity of tariff tax and much, if not all, direct taxation.

This would not be the kind of interest charges condemned and prohibited in the Bible.

Bullionists allowed our Congress to create this kind of money in the time of our civil war to save our nation from disruption and ruin. It was created in the form of legal tender notes called greenbacks because the back is printed in green.

The first issue of greenbacks in 1862 were fully monetized and a full legal-tender for all purposes and were as good money as coin. But the dominant influence of bullionism throughout the world, and existing in Congress (aided by England's financial influence in our country) effected the depreciation of greenback money, by partial demonitization, of their value in depriving them of legal tender power to pay duty on imports and interest on public debts.

This had the effect to injustly appreciate monetized gold and silver material to about three times the value of monitization on any other material. Consequently soldiers had to be paid in depreciated currency worth only from 35 to 60 cents on the dollar in specie. Greenback money did the money work of all business and exchanges except duties on imports and interest on government bonds.

Notwithstanding the depreciation of greenback money by the exceptions to its money power, it brought great prosperity to the wealth producing laborers of our country. They were generally all out of debt excepting such as they had ample or sufficient means to pay at the current level of prices.

But it was detrimental to the interests of bankers and bondholders. It weakened their dominating power and curtailed their gains. They saw their bullion god endangered. They began to mobolize their forces, to make war on greenbacks and silver money. They even influenced Congress to pass laws enabling them to convert greenbacks into government bonds, retire their circulation and cremate millions of them and resume specia payment.

But this kind of legislation which legislated the money value out of all commodities and exchangeable articles of every kind and legislated it into the dollar so oppressed and impoverished the wealth producers and so deranged business generally that many laborers were thrown entirely out of employment and numerous tramps wandered through the country in all directions. It was one of the worst calamities ever inflicted on the country.

But bullionism did not reach its goal in congress. This condition began to so enlighten the masses of the people by dear experience that engendered a patriotic philanthropic spirit of rebellion against bullionism. This had the effect to cause Congress, by the act of March 1878, to fix the amount of greenbacks, then current ($346,381,016) for permanent circulation, and the Supreme Court justified Congress in making them legal tender.

National banks are the money monopoly of our country. In a speech in Congress, March 2, 1870, John Sherman said, "We give them (the national banks) upon purchasing these bonds the right to issue nine-tenths of their amount in money, and we give them the monopoly of that right. We are about to withdraw from circulation the greenbacks of the country. We are about to give to the banks the monopoly

of the circulation of this country, **the sole and exclusive privilege of issuing paper money."**

All the paper money in our country, except the few greenbacks, is in bank paper notes based on gilt edged government bonds. The gilt edge is unearned increment gold—a free gift to bankers. The notes are made money exclusively by Uncle Sam's legal fiat. And that fiat would make the notes just as good without the gold base as with it. Is not this a gift to bank corporations to hire them to corner the volume of circulation in our country that does mainly all the money work in our dealings with one another and thereby dictate the value of every dollar by determining the level of prices?

Between 1862 and 1868 the government sold bonds to the amount of $2,048,985,790. The amount of money received for these bonds by the government was $1,371,424,238 on these bonds the government has paid in principle $1,756,000,000. On these bonds the government has paid in interest $2,538,000,000; for premiums on these bonds the government has paid in addition $58,000. By the summing up of the results of this bond transaction the following facts are shown. Received by the government, $1,371,424,238. Paid out by the government, $4,350,000,000. Net profits to bond holders, $2,980,575,762.

If a supernatural event should occur and gold mines should be found that would yield a superabundance of the precious metal so as to make gold plenteous and cheap as paper it would inflate money to a ruinous extent unless the quantity monetized would be limited and its value thereof regulated by an honest Congress, who would legislate against all injustice and for equal equitable rights and opportunities for every man and special privilege for no inhabitants of our republic. The same is true of bank paper money or greenbacks, a super-abundance would be harmful inflation.

When greenbacks were the dominant money of our country I believe designing bullionists members of Congress tried to get an over-issue enacted by Congress to bring the system into disrepute. They at one time partially succeeded.

At this time banks are affording our country a larger quantity of circulation than we have been accustomed to having. But other monopolies supported by them are oppressing the proletariat to such a dangerous extent as to engender a spirit of anarchism of wealth and of poverty in our country. But the system is just the same and national banks potentiality are unchanged.

I suppose all standard writers on political economy admit that the greenback system is sound in theory, but liable to great abuse in practice. It is certain that if it is sound in theory bullionism cannot be. And bullionism is responsible for its abuse in practice.

Jefferson said in a letter to John Taylor, May 28, 1816, "The system of banking we have both equally and ever reprobated. I contemplate it is a blot left in our constitution, which if not severed, will end in their destruction, which is already hit by the gamblers in corporations, and is sweeping away in its progress the fortunes and morals of our citizens.

Funding, I consider, as limited rightfully to a redemption of the debts within the lives of a majority of the generation contracting it; every generation coming equally by the laws of the Creator of the world to the free possession of the earth he made for their subsistence unencumbered by their predecessors. And I sincerely believe, with you, that banking institutions are more dangerous than standing armies, and that the principle of spending money to be paid by posterity under the name of funding is but swindling futurity on a legal scale."

The bullionistic money monopoly originated in the first formation of monarchies which superseded the household or tribal governments that existed in the families of Noah and his sons. During their existence,

God was known and feared. And the theocratic royal law, "Thou shalt love thy neighbor as thyself," which sums up in its purport every other commandment, or moral principle, "and is the whole law in one word," was dominant. Government and standard of justice was founded on love. (Rom. 13:9; Gal. 5:1..)

But the militant principle, "might makes right," displaced this principle as a dominant power in the politics of the world. The moral perfections of the living God, who is love, become ignored or unknown and his golden rule, "All things, whatsoever ye would that men should do unto you, even so do ye also unto them; which is the law and the prophets" (Matt. 7:12) became obsolete. Satan became god and prince of this world (2 Cor. 4:4; Jno. 12:21.) Heathenish darkness enveloped the globe and the spirit and principle of heathenism provided society everywhere with land monopoly and its twin money monopoly established in the world.

They became so ingrained in the public conscience and hearts and lives of the people everywhere, and interwoven in the warp and woof of society in social adjustment, so that the impoverished sufferers from their injustice, the same as the enriched beneficiaries, who originated the injustice, as firmly believed in the righteousness of these principles as the beneficiaries and were acquiescent as participants in originating and sustaining them.

The beneficiaries who believed in and worshipped the only living and only true God led themselves to believe the principles and institutions were sanctioned by Jehovah as firmly as the heathen idolators believed them approved by their gods.

Land and money monopolies were the first and worst law entrenched burdens that oppressed and enslaved labor when nations and governments were first established. Other monopolies existed, but none so formidable.

The railroad monopoly did not spring up until the eighteenth century A. D. Railroads per se are of incalculable advantage in developing our country and promoting and facilitating travel.

But this is no excuse nor mitigation of perfidy and crimes of the corporation, to whom we entrusted the management of their construction and use. They soon, in collusion with the money and bond monopolies, created one of the most colossal and imperial monopolies that ever burdened or oppressed our country. It did not reach the zenith of its power till after our civil war.

I present the following expose from the pen of one who unmasked their occult maneuvering for self aggrandizement to the detriment of our country's interests and the liberty of the masses.

Imperial Power and Domain of Railroads.

"Poor's Railroad Manual gives the value of railroad property in the United States at $6,314,000,000.

Of this vast sum a majority is owned by nine corporations, which practically control the whole as follows: The Pennsylvania Company, $629,000,000. The Gould System, $565,000,000. The Vanderbilt Combination, $564,000,000. The Huntington combination, $320,000,000. The Jewett-Erie combination, $347,000.000. The Garrett (Baltimore & Ohio) combination, $194,000,000. Pennsylvania coal roads, $508,000,-000. Mitchell management, $129,000,000. Garrison management.

Last year the railroads collected from the people of the United States the gross sum of $370,356,716. The net profits after paying all running expenses, expenses for damages, repairs, building extensions, additions of rails and rolling stock and interest on a bonded debt of nearly $3,000,000,000 was $310,682,877. This last item amounts to an out and out steal from the public, for this bonded debt, which they hold themselves, represents the whole cost of the roads and the interest

paid on that is all that the roads should demand from the public for the use of their capital.

During the last twenty years the Republican and Democratic allies have created and built up two gigantic monopolies—one of money and the other of transportation. To one it gives full control of the financial exchange, with a government endorsed money subsidy of $360,000,000 and an open letter of credit for an unlimited amount. To the other it gave $60,000,000 of money and 266,000 acres of the public domain, more territory than is embraced in most of the kingdoms and empires of Europe. To this has been given monopoly of the transportation agency of exchange.

So strong and powerful have these monopolies become that they have virtually taken possession of government, both state and national and hold the people in as abject subjection as do any of the monarchial governments of the old world.

They fix the prices of labor and commodities, and dictate to every man the share to which he is entitled of the products of his own labor. They and not the speaker creates the committees so as to control the legislation of Congress. . . . These are the sprouts of despotism that have grown up from the roots of monopoly and not grubbed out by the revolution. They are the outgrowths of those anti-republican relics of British folly which our sons failed to eradicate from our government.

Our borrowed banking and refunding systems, and that pernicious policy of class legislation and the conferring of special powers and privileges upon incorporated capital which has made Europe a continent of imperial aristocracy on one hand and pauperized labor on the other, are fast supplanting our republican institutions by the rapid upgrowth of the institutions of monarchy.

Nominally the people are free, but actually they are in bondage. It is true they elect their law makers, but the freedom with which they do so is like the freedom of the engine to turn the wheel. Men are bound by the nominations of their parties as firmly as the wheel is bound to obey the pressure of steam. We have a right to political freedom, but partyism has enslaved us. Popular sovereignty is a sleeping Samson and the Delilah of capital is shearing it of its locks.

Railroads and bank monopolies, chartered ostensibly for the public good, may render and under protection of law, have rendered production unprofitable by destroying the conditions upon which an equitable distribution depends.

They have debased their public franchises for personal gain. They act upon the principle that corporate rights, powers and privileges are beyond the control of the law-making power.

Under the pretense of "vested rights," they wrongfully dominate over individual rights.

In their greed for great wealth they defiantly exterminate useful franchises by exterminating private interests.

Monopoly, an irresponsible power, has become an active, but intangible factor in public affairs. It holds at its mercy the channels of travel, commerce, through communications, by which it is enabled to make one man poor and his neighbor a millionaire."

Jehovah's Character and Commandments.

The religion of the Hebrews was eminently ethical as well as devotional. The ethical gave virtue and worth to all the devotional.

When Jehovah's elect Hebrew people as an organized church and embryonic theocracy were called to Mt. Sinai to meet him and to hear all his words they were overwhelmed with terror at the manifestation of his presence and the voice of his words. And when all the people petitioned Moses to relieve them from the deadly terror, he said unto

them, "Fear not; for God is come to prove you, and that his fear may be before your faces, that ye sin not." (Ex. 20:20.) He assured them that Jehovah was reproving them for their good, and was planting an everlasting deepest impression and spirit of hallowed reverential awe and filial fear, to sin, that they "would keep all his commandments always, that it might be well with them and with their children forever." (Deut. 5:29.)

They were a multitude of ignorant emancipated slaves suddenly delivered from the most intolerable galling bondage ever known on earth. They were emancipated by the God of their fathers, who manifested himself to Moses as the omnipotent, omniscient, omnipresent immaterial Spirit who is the Creator and Owner, and rightful Ruler of all things who called himself the **I AM THAT I AM.**

God intended this miraculous heavenly manifestation of himself and heavenly enlightning truth to so reveal his goodness to them and their helpless dependence upon, and responsibility to him that they would fear nothing but sin through all coming time.

The first deliverance Jehovah heralded upon the expectant multitude that met him at Mt. Sinai was, "I am Jehovah, thy God who brought thee out of the land of Egypt, and of the house of bondage. Thou shalt have no other God's before me."

This was the first plank in the Hebrew religion platform and it was the first commandment in the decalogue. It is a good essential fundamental plank. It reveals Jehovah with all his natural attributes as the only God who does or can exist.

But good as this is, it of itself makes his hearers or believers no better nor any worse. The devils believe that God is one and tremble. (Jos. 2:19.) The first commandment is prohibitive.

The second commandment is directed especially, but not exclusively, against heathen materialistic and polytheistic idolatry. But in the scope of its purport it includes monotheistic idolatry that is heinous and resists and grieves the Holy Spirit and incurs Jehovah's wrath the same as the heathen type.

God commands us to "put to death our members which are upon the earth; fornication, uncleanness, passion, evil-desire, covetousness, which is idolatry." (Col. 2:5.) "For this we know of a surety that no fornicator nor unclean person, nor covetous man who is an idolator, hath any inheritance in the kingdom of Christ and God. Let no man deceive you with empty words; for because of these things, cometh the wrath of God upon the sons of disobedience." (Eph. 5:26.)

Covetousness is virtually synonymous with lust (Rom. 7:7.) The tenth commandment is a prohibitive commandment and includes all the rest that are prohibitary.

All sin is idolatry and it is the fruitage of lust. Lust when it hath conceived beareth sin. Each man is tempted when he is drawn away by his own lust, and enticed. Lust is desire for some self gratification or object that God forbids us to gain or receive. When we yield to the lust we let go our obedience to God and force God's domination out of the heart. We idolize the object of our lust and make it our god and violate the second commandment.

The second commandment was not only prohibitive, but was also by implication positive. God took it for granted that he who manifested himself to them as their own God in such infinitely overwhelming majesty, who brought them out of the land of Egypt and of the house of bondage, would need no more positive or specific commandment than they were receiving to trust, obey and worship him exclusively with all the heart. The Lord so applied it in his rebuke to satan, when he said, "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matt. 4:10.)

The second commandment reveals Jehovah to be an infinite, eternal

sentient happy life; from whom all life and lives of every kind, directly or indirectly emanate.

All sentient life of every kind is instinctively and inherently averse to and repugnates all suffering of every kind, and desires the happiness and pleasure that it has capacity to experience.

God is the one life fountain out of whom comes all of other lives. His uncreated power to create life and lives from nothing is love. And it is the love inhering in his nature that makes him create other lives to experience good and pleasure like himself.

The life in Jehovah evidently possessed the latent or potential power from all past eternity to suffer. But his nature could not let him be made to suffer against his will.

All the suffering that God ever did or ever can endure is the suffering his altruistic love moves him to willingly endure to relieve his rebellious children from the misery of their sins and the law's penalty, and restore to them their destined happiness they were created to enjoy. All suffering of every kind is either directly or indirectly caused by sin.

The second commandment reveals God's character as a God ot love who loves himself first. Self love and self preservation is the first law of nature in God as well as in man. If he did not love himself he would not love any of his children, neither angels, nor men who are outside of himself. Unlike men and angels he cannot overlove himself. He cannot be selfish. He loves his children, angels and men, all of them collectively, and each one of them individually as he loves himself, with an infinite love. He hates selfishness with an infinite hatred. He will not and cannot tolerate it in any of his children with impunity.

He proclaims himself "to be a jealous God visiting (with privation of happiness and with unhappiness) not only the iniquity of the father; but visiting the father's iniquity (with its unhappiness) upon the children, upon the third and upon the fourth generation of them that hate him, and showing loving kindness unto thousands of them that love him and keep his comandments." (Ex. 20:4.)

"He is of purer eyes than to behold evil, and canst not look on perverseness." (Hab. 1:13.) "Moses says, Jehovah, thy God, is a devouring fire, a jealous God." (Deut. 3:24.) He warns his people in these words, "Thou shalt fear Jehovah thy God, and him shalt thou serve, and shalt swear by his name. Ye shall not go after other gods of the peoples that are round about you; for Jehovah, thy God, in the midst of thee, is a jealous God, lest the anger of thy God be kindled against them and he destroy thee from the face of the earth." (Deut. 6:13-15.)

Jehovah is the same jealous God that he was in the Mosaic age. Therefore the apostle say, "Wherefore receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well pleasing to God with reverence and awe; for our God is a consuming fire." (Heb. 12:28-29.)

The third commandment: Thou shalt not take the name of Jehovah, thy God, in vain; for Jehovah will not hold him guiltless who taketh his name in vain.

This commandment asserts and emphasizes Jehovah's self love. Jehovah himself made it a capital crime and announced the death penalty against it. (Lev. 24:13-16.)

But we must remember that Jehovah's self love cannot be selfish. It is purely gracious. "When we shall have done all things that are commanded us Jesus tells us to say, 'We are unprofitable servants; we have done that which was OUR DUTY TO DO.'" (Lu. 17:10.) God's commands are all given for our good and not for any profit or good that we can render or can do to God by our faith, obedience and love, however perfect it may be.

Jehovah perfectly obeys the royal law, the second great com-

mandment, "Thou shalt love thy neighbor as thyself," in loving all created beings made in his likeness and image. The development of this law in practice or intercourse with one another is obeying the golden rule, "All things whatsoever ye would that men should do unto you, do ye also unto them; for this is the law and the prophets."

It is inseparably connected with the first great commandment, "Hear O Israel; the Lord our God is one; and thou snalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind and with all thy strength." This is the first and great commandment. And a second is like unto it." "On these two the whole law hangeth and the prophets." (Matt. 12:34-40; Matt. 22:34-40.)

God is a spirit who is love. (1 Jno. 4.8.) He is the truth because the Spirit is the truth (1 Jno. 5:7.) And he is a consuming fire. (Heb. 12:29.) He is jealous. Jehovah, whose name is Jealous, is a jealous God. (Ex. 34:14.)

We must know God in all of these phases and traits of character to be born anew from above to be fully initiated and perfected members of his kingdom doing his will as it is done in heaven.

All of our rights, interests and happiness is just as dear to his heart as his own. He loves each one of us as dearly as he loves himself. All of our trespasses against one another are sins against our Father who art in heaven and he only can forgive them.

Jehovah is jealous of any rival in our hearts against our supreme confidence, love and homage due his name. Jesus said to the great multitudes that went with him, "If any man cometh unto me, and hateth not his own father and mother, and wife, and children, and brethern, and sisters, yea, and his own life also, he cannot be my disciple. Whosoever doth not bear his own cross, and come after me, cannot be my disciple.

For which of you, desiring to build a tower, does not first sit down, and count the cost, whether he have wherewith to complete it. Lest they that behold begin to mock him, saying, "This man began to build and was not able to finish. . . . So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple." (Lu. 14:25-33.)

Mosaism was very particular and exact in giving in detail how to build when he hath laid the foundation, and is not able to finish, all conduct exchanges and business transactions. The law was plain so all could understand it. They could not with impunity take advantage of each other's ignorance or necessities to drive sharp bargains. "If thou sell aught unto thy neighbor, or buy of thy neighbor's hand, ye shall not wrong one another. But thou shalt fear thy God, for I am Jehovah, your God." (Lev. 25:14-17.) Fear thy God, as revealed on Mt. Sinai, was the controlling motive to prevent sin and crime of every kind. "It was the perpetual watchword of the old covenant and the ground of its obligation."

"This element of Mosaism is incorporated by Jesus Christ into his gospel in the golden rule."

We sin against God more in violating the second great commandment, Thou shalt love thy neighbor as thyself, than in direct violation of the first great commandment.

This is indicated in our Lord's prophetic representation of the coming judgment day. All the sins that are mentioned that doomed the unrighteous to the curse of the eternal fire prepared for the devil and his angels are violations of the second great commandment.

The decalogue thundered from Mt. Sinai and written on the tables of stone and preserved in the ark of the covenant are holy, righteous, good spiritual and heavenly. But "it was condemnatory. It was the ministration of death." (2 Cor. 3:7.)

It revealed the holiness, justice, and truth in Jehovah's altruistic

impartial love. It also revealed the enmity of the human heart to the moral communicable perfections of Jehovah's love.

Judgments were the ceremonial words spoken as distinguished from words spoken directly from heaven. Judgments were generally understood to be decisions of law, or judicial statutes and regulations to govern in the administration of justice. These were the rules of judgment by which the rights of individuals were to be maintained and civil order secured. The statutes or ceremonial law related especially to temple services, offering sacrifices and ceremonial ritualism.

Conviction precedes conversion. The decalogue and judgments were designed to impart the knowledge of original sin and actual sins and to teach the truth that "the heart is deceitful above all things and exceedingly corrupt and we cannot understand it untaught by Jehovah." (Jer. 17:9.) And to give them a heavenly code of moral law that would tend to lead them to develop their better nature, and to lead them away from enterence in by the wide gate into the broad way that leads to destruction, and to enter by the narrow gate into the straightened way, that leads to life.

Circumcision, the offering of sacrifices and ceremonial observance, typified the vicarious and expiratory sacrifice of the Lamb of God, who taketh away the sin of the world. They are fulfilled in Christ, the Anti-type.

The design of the organization of the ecclesiastical theocracy in the wilderness was to make the church "a kingdom of priests and a holy nation," ultimately to result in receiving the answer to our Lord's model prayer for our heavenly "Father's name to be duly hallowed and his kingdom to come and his will be done on earth as it is done in heaven."

If we have no idea or an imperfect idea of how God's will is done in heaven it seems to me our prayers may be worthless if not worse than worthless.

In heaven life and love is pure and perfect as God himself. Hearts are linked and locked together in a closer intimacy, union and oneness than this world can know or conceive.

Our Saviour's prayer will be answered that will make us one in Christ and one in union with each other as the Father and the Son are one. (Jno. 17:0.) We will all be bound together with a divine living holy cementing love tie that will be equal to the union of the Father, Son and Holy Spirit with each other. Although different persons we will be as closely and vitally united with each other by the cementing divine life love tie that will be equal in intimacy, closeness and happiness to the oneness of being existing between the Father, Son and Holy Spirit.

"Our fullness of joy and pleasures forever at God's right hand, that puts all suffering and evil as far out of sight eternally as though they had never existed, will not only flow or be exclusively derived from a oneness or union and fellowship with the Father and the Son and the Holy Spirit; but it will also flow from our contact and christian companionship, friendship and fellowship with one another.

"We all partake the joy of one;
The common peace we feel;
The peace of worldly mind, unknown,
A joy unspeakable.

"And if our fellowship below
In Jesus be so sweet,
What height of rapture shall we know
When round his throne we meet."

Heaven is a co-operative commonwealth. A joint-stock company.

In which every inhabitant is a member and every member has an equal share of stock. It is a perfect democracy. There is no coersive government nor penal laws. There is no forbidden fruit nor pleasures to tempt the citizens of heaven. They are all passed beyond the reach of temptation forever.

Blessed are the poor in spirit (while on earth) for theirs is the kingdom of heaven. (Matt. 5:3.) Not only are the members of God's kingdom on earth, but they are joint owners of all of God's kingdom in heaven. They are as supremely pleased with all that God is and all that he does and all that are in heaven as they could be if they owned and ruled God and all heaven. They are heirs of God and joint heirs with Christ. (Rom. 8:17.) "If we suffer, we shall also reign with him." (2 Tim. 2:12.) Heaven is a theocracy of kings and priests. (Rev. 1:6.) And we shall reign on the earth. (Rev. 5:10.)

There can be no monopoly of any kind, no caste, nor riches nor poverty creating class distinctions Heaven is an everlasting Sabbath of rest from the toil, burdens, sickness, suffering and death of this world. But it is not a cessation of activity and perpetual excitement. There is reciprocity and exchange, activity, intercourse and fellowship in heaven. But the buying and selling will be without money. No one will ever get in debt. Deferred payments and bonds will not exist. There can be no temptation, strife nor war. All the work of heaven will be purely pleasurable, like the work of Adam dressing and keeping the garden of Eden. And all of the intercourse in exchanges and interchanges with each other in all the work of every kind in heaven will be untiring and restful like play for social refreshment and entertainment and will strengthen ties of friendship and affection for each other—none will be exclusive nor repellant toward others. Heaven is alive and aglow with unceasing excitement of love and thanksgiving to the Father and reciprocal love to one another. There is no sleeping nor night in heaven. "There is no need of the sun nor moon to shine upon it. For the glory of God lightens it, and the lamp thereof is the Lamb." (Rev. 21:23.)

How antipodal is our world to heaven in church as well as in the world. I present these thoughts about heaven to make known the radical and revolutionary changes in our world that we pray for in our world when we pray for our heavenly Father's absent kingdom to come and his will be done on earth as it is done in heaven.

We do not pray for our world to be heaven, nor for our world to be restored to the paradistic Eden it would be had man never sinned nor needed a Saviour and Jesus Christ would have never been a Saviour. The condition is infinitely desirable. But God has never promised it nor called on us to pray for it. That would lift the curse from our world, abolish death and make our world a department of heaven.

But we are called to "exercise ourselves unto godliness; for bodily exercise is profitable for a little; but godliness is profitable for all things, having promise of life which now is, and of that which is to come. Faithful is the saying, and worthy of all acception. For to this end we labor and strive, because we have our hope set on the living God, who is the Saviour of all men, specially of them that believe." (1 Tim. 4:7-10.)

We should first of all make supplications, prayers, intercessions, and thanksgiving for all men; for kings and for all that are in high places; that we may lead a tranquil and quiet life in all godliness and gravity. This is good and acceptable in the sight of God our Saviour, who would have all men to be saved, and come to the knowledge of the truth." (1 Tim. 2:1-4.)

We are not called on to pray that mankind may be delivered from the taint of hereditary depravity so that people will not need to be born again, anew from above to see the kingdom of God. This will

continue to exist in human nature till "Jesus has put all his enemies under his feet. The last enemy that shall be abolished is death. (1 Cor. 19:26-27.)

This will not occur till the judgment when death and hell shall be cast into the lake of fire. (Rev. 20:14.) And there shall be no more sorrow nor crying, nor pain, any more, for the former things have passed away. And he that sitteth on the throne shall say, "Behold, I make all things neweth." (Rev. 21:4-5.)

And when all things shall be put under his feet then shall the Son also as the viceroy captain of our salvation surrender himself to be subject to him also who put things under him, that God may be all in all." (1 Cor. 15:28.)

When we pray for our heavenly Father's kingdom to come and his will be done on earth as it is done in heaven, we pray for our efforts in the great missionary movement and all efforts to bring all men to the knowledge of the great truth that God, our Saviour, would have all men to be saved and "walk in the light as God is in the light—and the blood of Jesus, his Son, cleanse them from all sin." (1 Jno. 1:7) and do what is pleasing in his sight as well as saints and angels please him in heaven. Although we are in the body "on the footstool of Jehovah's feet."

This would not be heaven, neither would it be Eden restored in all of its pristine glory. But it would be the millenial theocratic kingdom of heaven that the Messiah came to establish on earth.

Our Lord's commission to his disciples was, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world." (Matt. 28:17-20.)

The commission is as political as it is ecclesiastical, and as ethical as it is devotional. The command is to make disciples of all nations, both organically and individually, politically and socially, as well as spiritually.

Political sins have been in all past ages the most formidable power of injustice and sin that hinders the truth in unrighteousness, and that afflicts and heathenizes the world.

It is vicious political education and practice in the citizens of our own country that outlaws the domination of the golden rule and royal law justice in political platforms and aspirations of the people. Yet this is the only justice on which true democracy can stand. "It is all the law and the prophets." (Matt. 7:12, 22:40.) Nothing short of this can secure equal opportunities for all and special privileges for none.

We are under obligation to God to work out our political salvation the same that we are to work out our individual spiritual salvation.

The knowledge of the truth that God calls men to come to be saved is radical and revolutionary in its effects. God presents high and heavenly ideals to the minds and hearts of men individually and collectively that he demands them to obey and to conform their lives to which are impracticable or impossible without gracious supernatural help received from him, according to our need. This he has abundantly promised.

God's manifestation of himself to his people on Mt. Sinai and giving the law was ideal radical and revolutionary in its intent and effect. About six weeks after the law was given the people perjured themselves in violating their oath of loyalty to Jehovah and swore allegiance to a golden calf god of their own manufacture, to which they gave the honor of their deliverance from Egyptian bondage.

They so provoked Jehovah's wrath that he would have hurled them into eternity by one sudden stroke of his vengeance, "and make of Moses a great nation," had not Moses interceded for them and saved the whole

nation by his individual intercessory prayers. (Ex. 32:7-14.) Their consecration or allegiance to Jehovah was restored by his chastening punishment, slaying three thousand of them that "Jehovah might bestow on them a blessing that day." (Ex. 32:25-29.)

In fact many of the laws given from Mt. Sinai against capital monopoly and plutocracy and the traditional customs, usages and laws that sustained them, the children of Israel, made no effort of any moment to obey them. Especially the democratic laws relating to hallowing and obeying Jehovah's sabbaths. The seventh day sabbaths were greatly desecrated and improperly observed. And the sabbatical years and jubilees were almost altogether disregarded and ignored.

The Mosaic Jubilee Typified the Millenium and Paradise.

Six years thou shalt sow thy land and gather in the fruits thereof; but the seventh year thou shalt let it rest and be still; that the poor of thy people may eat; and what they leave of the field shall they eat. In like manner thou shalt deal with thy vineyard and with thy olive yard. (Ex. 23:11-12.)

Whedon's commentary says, "This provision for a sabbatical year is one of the most remarkable enactments of the Mosiac legislation, but we have no evidence that it was ever observed by the nation. . . . The far-reaching and ennobling influence upon a people of the observance of this law must needs be very great. It would (1) teach that the land was God's, rather than the people's. (2) It would afford a rest to the soil, which would be materially helped by remaining fallow one year in seven. (3) Inasmuch as it has been repeatedly proven that a man will do more and better work by resting one day in seven, it is at least presumable that, by proper care in cultivation, and one year's rest in seven, the soil will produce as much or more than when no sabbatic year is observed. (4) It would help to bring all classes of the people into closer sympathy, and remove some of the incitements to anarchial socialism. (5) It would tend to cultivate the best sentiments of humanity and regard alike for man and beast. (6) It would afford extraordinary advantages for mental and moral culture. (7) It would beget a most beautiful confidence in the providence of God. No people's faith in God, not even ancient Israel's, seems ever to have been sufficient to attempt the observance of this law. Hence the judgment and exile and desolation, until the land had enjoyed her sabbath's. (2 Chron. 36:21.) Even the resolution to observe the seventh year, after the exile, (Neh. 10:21) does not appear to have been kept. . . . But the seventh year thou shalt let the land rest and be still. The thought is that the poor people may be allowed free appropriation of such products as grow without sowing and cultivation. No landowner should, that year, claim the natural products of the soil for himself.

"This sabbatical year was a year of release. All debts were released. And this is the manner of the release. Every creditor that lendeth aught unto his neighbor shall release it; he shall not exact it of his neighbor or of his brother; because it is called the Lord's release." (Deut. 15:1-2; Neh. 10:31.)

The distinction between the sabbatical days and years seems to be that the latter were in no way connected with religious observance, but were secular in their character. . . . They aim at moral rather than spiritual ends. Extraordinary facilities were afforded for acquiring a knowledge of the law, inasmuch as the whole law was to be read every sabbatical year to all the people assembled at the feast of tabernacles. The spirit of this law is the same as that of the weekly sabbath. Both have a good effect in limiting the rights and checking the accumulation of property. In the estimation of political economists the wealth of the world is equal to seven harvests. This law subtracts a sum equal to the entire wealth of the nation once in every forty-nine

years. The bearing of the jubilee on lands dedicated to Jehovah is stated as a supplement in chapter 27:16-25. The laws of this chapter (Lev. 25) were delivered proleptically, as were all pertaining to agriculture."

"Nothing can be conceived of, better adapted to bring the people near to God and by faith "clearly see the invisible things of God being perceived through the things that are made" (Rom. 1:20) in all the association and intercourse with one another than keeping the daily, yearly and jubilee sabbaths as Jehovah commanded. No legislation could have been better adapted to arrest the traditional current domination of plutocracy and capital monopoly and turn the tide in the interest of labor's rights and democratic liberty. But hereditary depravity imbued in the unregenerate heart, "deceitful above all things, and exceedingly corrupt beyond the comprehension of man, prevented God's chosen people, "called to be a kingdom of priests for God's own possession from among all peoples," prevented them from obeying Jehovah's sabbatical daily, yearly and jubilee laws.

But Jehovah's judgment, that seems to slumber long, sold them unto captivity for distrusting him and disobeying his sabbath's and made their land desolate and rest 70 years; which was as long as it would have rested had they obeyed the law and trusted Jehovah for the supply of the necessaries and innocent luxuries of life. (2 Chron. 36:21; Jer. 9:12, 29:10.)"

The fact that Jehovah promised to miraculously bless and increase the products of their land every sixth year more than double, so they would be supplied for the eighth year; and in the jubilee, he said, "I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years; and you shall sow the eighth year, and eat up the fruits, the old store; until the ninth year, until the fruits come in, ye shall eat the old store," (Lev. 25:21-23) make their sins the more heinous. They were assured that his miraculous presence would be with them and his blessing rest upon them.

Our Lord in his gospel declares himself to be sent to fulfill the scriptural prophetic forecast of a universal jubilee that will excel all that the most perfect observance of the Mosaic jubilee sabbaths could yield, and will be God's kingdom come and his will done in this world as it is done in heaven. He declares, "The Spirit of the Lord Jehovah is upon me; because Jehovah has anointed me to preach good tidings to the poor, he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the year of Jehovah's favor (jubilee) and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they may be called trees of righteousness, the planting of Jehovah, that he may be glorified." (Is. 61:1-4; Lu. 4:17-22.)

It will be a time when every one will consecrate his all to God. No monopoly of any kind nor injustice will be tolerated. But democratic equitable equality will dominate the world and guarantee equal opportunities for all and special privileges for none. The royal law and golden rule will be understood and obeyed, whose demands will be the only standard of justice existing in heaven and on earth. All the world will be disciples of our Lord and will have all things common like "the multitude of believers who were of one heart and soul; and not one of them said that aught of the things which he possessed was his own; but they had all things common. . . . neither was there among them any that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostle's feet; and distribution was made unto each according as any one had need. (Acts 4:32-35.)

This will be the millenial coming jubilee that our Lord came to bless the world with, originated in, and is carried forward by "the law going forth out of Zion and the word of Jehovah from Jerusalem, and the mountain of Jehovah's house shall be established on the top of the mountains, and it shall be exalted above the hills; and peoples shall flow unto it. And many nations shall go and say, "Come ye, and let us go up to the mountain of Jehovah, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths."

His standard of justice is the royal law, "Thou shalt love thy neighbor" as thyself, developed in practice by conforming to the golden rule. "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them; for this is the law and the prophets." (Matt. 7:12.)

This will make heaven's standard of justice the dominating power in our world. It will enthrone the Messiah universal umpire and judge. And he will judge between many peoples and will decide concerning strong nation's afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree, and none shall make them afraid; for the mouth of Jehovah of hosts hath spoken it. (Mic. 4:1-5.)

Love is the only power that can fulfill the demands of justice, abolish injustice and bring heavenly harmony and God's kingdom into our world.

But it is impossible for Jesus Christ to fulfill his promised millenium jubilee against the sovereign will of man. We must be humble subordinate co-workers and partners with him. We can resist his Spirit, defeat his purpose, and grieve and anger him and bring his calamitious judgment upon us as did the Israelites for their disobedience to the reformatory yearly sabbatical and jubilee laws.

The seventh day weekly Sabbaths was for rest and for holy convocation for worship and devotional services in the temple or church.

But the yearly Sabbaths and jubilee were mainly for moral reform. In every sabbatical year God commanded the whole law to be read during the feast of tabernacles. He commanded the priests, the sons of Levi that bear the arks of the covenant of Jehovah and all the elders of Israel, to assemble the people, the men and the women and the little ones, and the so-journer that is within thy gates, that they may hear, and that they may learn, and fear Jehovah your God, and observe and do all the works of this law; and that their children, who have not known, may hear and learn to fear Jehovah your God, as long as ye live in the land whither ye go over Jordon to possess it. (Deut. 31:9-14.)

They were warned against failing or refusing to observe all the laws in every particular, enacted against injustice of every kind. The golden rule, which is the law and the prophet, was enjoined in these words. Ye shall not wrong or oppress one another, but thou shalt fear thy God; for I am Jehovah your God. "I am Jehovah, your God, is the perpetual watchword of the old covenant and the ground of its obligation." It was generally repeated with emphasis in giving every law to the people.

The leading object of the yearly Sabbaths, including the jubilee, was to bring his people near to God and to better recognition of his presence with them; and to bring them into closer friendship with each other, the rich and poor together, and happier fellowship with each other. But a sinequanon to this was to counteract the tendency of human laws, customs and intercourse with each other to concentrate wealth into the hands of the few which is subversive of liberty and incompatible with true democracy.

The Jews were iconoclastic monotheists and had a zeal for God,

but not according to knowledge. (Rom. 10:2.) They compassed sea and land to make one proseiyte, and when he became so they made him two-fold more a son of hell than themselves. (Matt. 23:15.) They strenuously observed the weekly sabbath and kept it holy, as they understood holiness, and faithfully attended the synagogue worship and service every Sabbath. Moses from generations of old had in every city them that preached him being read in the synagogue every Sabbath. (Acts 15:21.) Their songs of praise were with cultured voice and loud inspirational sound. Their prayers were verbose and faithfully offered every day. With punctilious accuracy "they tithed the mint, anise and cummin." They gave large alms to the poor. Doubtless the poor duly appreciated the gifts and thanked the Pharisaic donors and honored them as praise worthy benefactors.

Why were their prayers not heard? Why did Jehovah abominate their prayers and their long prayers receive greater domination? Why did Jehovah take no delight in their solemn assembles, nor accept their burnt offerings, nor meat offerings, nor regard the peace offerings of their fat beasts? Why did he command them to take away the noise of their songs, and he would not hear the melody of their viols? (Amos 5:21-23.) Why did they that dwelt in Jerusalem, and their rulers, because they knew not Christ, nor the voices of the prophets which are read every Sabbath, fulfill them in condemning him? (Acts 13:27.)

It is because they wilfully refused to come to the light and knowledge of the truth that "God had showed thee, O man what is good, and what Jehovah doth require of thee is only to do justly and to love kindness and to walk humbly with thy God." (Mic. 6:8.) They refused to know that holiness, justice and truth inheres essentially in God's love; and that it is uncompromising, repellent, intolerant and repugnant to all unholiness, injustice and untruth and sin of every kind. "He that turneth away his ear from hearing the law, (golden rule justice which is the law and the prophets) even his prayer is an abomination. (Prov. 28:9.) The sacrifice of the wicked is an abomination to Jehovah. This teaches that all of our prayers, songs, praise, worship and devotion of every kind is but mockery if we neglect the golden rule. "But the prayer of the upright is God's delight." (Prov. 15:8.)

The truth embodied in this quotation from Micah may appeal to us with more force presented in this form with the connection, "Wherewith shall I come before Jehovah, and bow myself before the high God? Shall I come before him with burnt offerings. with calves a year old? Will Jehovah be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first born for my transgression; the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good, and what he requires of thee is only to do justly, and love mercy or kindness and to walk humbly with thy God." (Mis. 6:6-8.)

It must be remembered that God requires us to do justly toward God in our relation to him, as well as toward our neighbor in our relation to him.

The sin of our first parents in Eden was theft committed to gratify "the lust of the appetite, the lust of the eyes, and the vain glory of life." (Jno. 2:16.) God gave all the trees in the garden to them to possess for food to eat. But he reserved the tree of knowledge of good and evil for his own exclusive possession. They disregarded God's goodness, his rights and authority and disbelieved his word. God did his best to prevent them from sinning and since they sinned is doing his best to save the lost world.

Paul teaches a very similar truth in purport to the quotation from Micah, in these words:

"If I speak with the tongues of men and of angels, but have not love, I am become sounding brass and a clanging symbal; and if I have

the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing." (1 Cor. 13:1-3.)

But this is the difference, our worship and religious works may be worthless and become sounding brass, and a clanging symbal and be innocent. But we cannot be unjust and offer guiltless homage and worship to Jehovah.

We cannot do justly to God nor to ourselves nor our neighbors without walking humbly with our God, without being poor in spirit, conscious of our entire helpless dependence on him for our existence and for every thing that is good and valuable, and an humbling conviction of our inherent depravity and lost condition and need of salvation.

We cannot walk too humbly with God. And we cannot have too high a conception of his exalted infinite happiness and majestic glory.

It may be there was a time in the far distant past when nothing existed in infinite space but the Triune God, the Father, the Son and the Holy Spirit. And no creature existed outside of him. If so he was then as perfectly self-satisfied and infinitely happy and glorious as he could be since.

He then could not create anything that could add to his happiness, or make him per se more glorious, nor reveal his glory to himself. For he could not but know his infinite glory as well before as he could, after he exercised his creative power in creating things outside of himself. He was not dependent, like we are, on his exertion or exercise of his powers for things that he needed, or that would add to his happiness or do him any good in any way.

The sins of fallen angels and men cannot damage God or detract from his happiness and glory that he possessed before he made anything outside of himself. Neither can the obedience of men and angels who please him be gain to him in making him happier or more glorious than he was before he created anything. But by our obeying and pleasing him we are made partakers of bliss imparted to us from him. But it is newly created happiness that does not diminish his happiness nor add to it. We know that the redeemed in heaven will be like the glorified Son of God in their infinite capacity and sphere, for they shall see him as he is. But they will be forever receiving increased revelations and experience of his happiness and glory. But they can never reach the goal of equality with his infinite bliss and glory.

Eliphas, the Temonite, said to Job, "Can a man be profitable unto God?"

Is it any pleasure to the Almighty that thou art righteous? Or is it gain to him that thou maketh thy ways perfect? (Job 22:1-3.) Elihu said, "Job, if thou hast sinned what effectest thou against God? And if thy transgression be multiplied, what doest thou unto him? If thou be righteous, what giveth thou unto him? Or what receiveth he of thy hand? Thy wickedness may hurt a man as thou are, but it cannot hurt God. And thy righteousness may profit a son of man, **but it cannot profit God.** (Job. 35:1-8.) Jesus said, "Even so ye also, when ye shall have done all the things which are commanded you, say, We are unprofitable servants; have done that which it was duty to do." (Luke 11:10.)

Worthless and unprofitable as we are to God, he loves us dearly or he could if he were dependent on us as we are on him and as profitable to him as he is to us. Sinners lost in hell will suffer an infinite and eternal loss. The righteous saved in heaven will receive an infinite and eternal reward.

Our first parents sins were theft and robbery in stealing Jehovah's forbidden fruit that God exclusively owned. All sin robs God of what

he exclusively owns. For he owns everything outside of himself, except sin and doomed spirits and the devil. He as exclusively owned Adam and Eve as he did the fruit which they stole. They stole possession of things that God exclusively owned. But they could not steal Jehovah's absolute ownership.

Their companionship and friendship of the subtle serpent preceded and occasioned their sin.

But their listening to the voice of the serpent's lies, distructing God's word and obeying the serpent's voice tainted all human blood with satanic virus that cannot be extracted from the heart and life without the merits of Jesus shed blood and vicarious expiatory sufferings on the cross, applied through our faith in him as our personal Saviour and our knowledge that in none other is there salvation; for neither is there any other name under heaven, that is given among men, wherein we must be saved." (Acts. 4:12.)

The apostles were commanded to go into all the world and to preach the gospel to every creature, and he that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Matt. 16:15-16.)

Wilful neglect or refusal to believe the gospel is flagrant dishonesty and injustice to the Son of God. And it incurs Jehovah's holy wrath and merited damnation. If we are not honest in our faith in and obedience to God's gospel word, we will not be honest and just in our relation to, and intercourse with one another.

THE LORD'S SERMON ON THE MOUNT CONTAINED THE GIST OF THE GOSPEL IN ITS PERFECTION.

In it we are commanded to pray, "Our Father who art in heaven, hallowed be thy name. Thy kingdom come, Thy will be done, as in heaven, so on earth." (Matt. 6:9-10.)

The first deliverance which is the first beatitude in our Lord's sermon on the mount is, "Blessed are the poor in spirit; for theirs is the kingdom of heaven." This deliverance does not imply that angels and the spirit of the just made perfect in heaven are poor in spirit or that they need to be. They are as far from needing it as God himself. It means that they have the ownership of a title to a home and an interest in possession, in heaven of infinite and eternal worth, where poverty and want or unsupplied needs of any kind can never come.

None of the eight beatitudes in our Lord's introduction to his sermon on the Mount are applicable to the condition of angels and glorified saints in heaven. But they express the exclusive conditions on which "the living hope rests of an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for all who comply with the blessed conditions. (1 Pet. 1:3-6.)

To be poor in spirit means that we are destitute of more or less things that we need and that would do us good and contribute to our happiness and that we are conscious of our poverty. The Lord means by poor in spirit, not only consciousness of our entire dependence on our Father in heaven for our existence and all that is good and valuable and that makes life worth living, but also a humiliating consciousness of our hereditary depravity and moral imperfections. We are not only called of our Saviour to be poor in spirit when under conviction for wilful sin we are seeking pardon and peace with God, but while we live on earth at peace with God, we are called to an humbling consciousness of our weakness and proneness to evil and to constant watchfulness and prayer without ceasing that we enter not into temptation. While we are on this side of the grave there will never be a time that we will not need to pray, "Our Father who art in heaven, forgive us our trespasses as we forgive them who trespass against us." Many Christians are like the Laodacean church. They nauseate Jehovah's heart by saying, "I am rich and have gotten riches and have need of

nothing; and know not that they are wretched and miserable and poor and blind and naked." (Rev. 3:14-22.)

The beatitudes are inseparably connected with each other and are complimentary to each other.

The second beatitude, "Blessed are they that mourn; for they shall be comforted," is developed mainly from the blessed state of our being conscious of our poverty and spiritual needs.

If we obey the exortation of the apostle Paul to let every man examine himself before eating the bread and drinking the cup of the Lord's supper, we will often find much to mourn over in our imperfect and unworthiness to draw near to God in the holy Eucharist. (1 Cor. 11:28.) Again the apostle says, "Examine yourselves whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobate?" (2 Cor. 13:5.)

We should always have a penitent and contrite disposition, and be always willing and anxious to discover our faults and imperfections and to correct them. This coupled with placidity, long suffering and patience in the spirit of meekness that inherits the earth. (Matt. 5:5.)

But the blessedness of godly mourners comes not only from mourning over their own imperfections. It comes also from mourning over the imperfections and sufferings of others, and the imperfections of the church and state and dire consequences that follow. We are commanded to weep with those that weep. (Rom. 12:13.) Jesus wept at the grave of Lazarus. (Jno. 11:35.) Jehovah commanded a mark to be made upon the foreheads of all the men that sigh and that cry over all the abominations that are done in the midst of Jerusalem. (Ezek. 9:4.) Jeremiah exclaimed, "O that my head were waters and mine eyes a fountain of tears that I might weep day and night for the slain of the daughter of my people." (Jos. 9:1.) When Jesus drew nigh and saw the great and flourishing city of Jerusalem, his omnicient vision beheld the coming down, unknown to mortal minds, of Jehovah's vengeance for their ignoring the things that belonged to their peace, but now hid from their eyes. It stung his heart with deepest sorrow, and he wept over the city, and foretold its calamitious overthrow. (Lu. 19:41-44.) It is better to go to the house of mourning than to go to the house of feasting; for that is the end of all men, and the living will lay it to his heart. Sorrow is better than laughter, for by the sadness of the countenance the heart is made glad. The heart of the wise is in the house of mourning, but the heart of the fools is in the house of mirth. (Eccl. 7:2-4.) "Jesus was a man of sorrows and acquainted with grief." (Is. 53.) No mere human sorrow ever reached the depth of his. (Matt. 26:37-37, Heb. 5:7.)

It must be understood that the sorrow and mourning that God calls us to is "after a godly sort" that "worketh repentance unto salvation." (2 Cor. 7:9-10) and is not the selfish sorrow of the world that worketh death. It does not dispose us to immorality, melancholy, pessimism and death.

Blessed are they that do hunger and thirst after righteousness; for they shall be filled. (Matt. 5:6.) This is a blessed hungering and thirsting after righteousness that does not exist in heaven among the angels and the spirits of the just made perfect. It is peculiar to this world. All the redeemed blood washed souls in heaven will have reached the fullness of all that can be desired in assimilation into God's likeness and image. But while we live in this fallen world on this mundane sphere, "with unveiled face, we continually behold, as in a mirror, the glory of the Lord, and we are continually being transformed more and more into the same image from glory to glory, even as from the Lord the Spirit." (2 Cor. 3:18.) But we will not reach the goal till we receive the crown of righteousness laid up for all them that loved his appearing. (2 Tim. 4:8.)

The five remaining beatitudes are: Blessed are the merciful; for they shall obtain mercy. Blessed are the pure in heart; for they shall see God. Blessed are the peacemakers; for they shall be called the sons of God. Blessed are they that have been persecuted for righteousness sake; for theirs is the kingdom of heaven. Blessed are ye when men shall revile you and persecute you and say all manner of evil against you falsely for my sake. Rejoice and be exceedingly glad; for great is your reward in heaven.

Blessed are the merciful, relates to a trait in Christian character that exists latently in perfection in all the inhabitants of heaven. But in heaven there is no need of mercy. No object of pity can exist there. But it is an essential trait to qualify christians for the duties and work of life in this world. It brings its reward here as well as in the world to come.

Blessed are the pure in heart is an essential trait that exists in perfection in all the inhabitants of heaven. It can only be produced in the human heart by the Holy Spirit.

It brings spiritual intuative perception of God in human life that enables us to walk in the light as God is in the light, and the blood of Jesus Christ, God's Son cleanses us from all sin. (Jno. 1:7.)

The three remaining beatitudes relate to Christian doings. They are peace-making and the endurance of persecution, and the endurance of false reproach.

Peace-making is rewarded with being called the sons of God. It is a godly work.

The beatitude that comes from being persecuted for righteousness sake is the same as the first beatitude, for being poor in Spirit.

The beatitude for being reproached, persecuted and all manner of evil said against you falsely for the Lord's sake, should be endured with exceeding joy, for great is our reward in heaven.

These beatitudes are all the fruit of the Holy Spirit leading our hearts and directing our lives.

The Lord's sermon on the mount is the platform on which he is establishing the heavenly theocracy, or God's kingdom, on earth that he came to establish, as foretold by the prophets and proclaimed by himself. The same standard of justice and the same obligation to do justly and to love kindness and to walk humbly with our God is required of nations collectively that is enjoined on individuals. The beatitude require the same duties of nations that are enjoined on individuals. It is as much required of nations to be poor in spirit, to mourn, to be meek, to hunger and thirst after righteousness, to be merciful, to be pure, to be peacemakers, and to endure persecution for righteousness sake as it is required of individuals. They may not receive their reward in the same way, but it is none the less their duty.

When Jehovah called his chosen people to meet him around Mt. Sinai to hear his law proclaimed he manifested his overpowering awe-inspiring presence to them in the terrific way he did to make them poor in spirit, and to know their helpless weakness and sinfulness and need of salvation.

Jehovah's enjoining the observance of the weekly, yearly and jubilee sabbaths was to bless them with an opportunity to do justice to God and to themselves in drawing nearer to him with hallowed reverence and homage and learning how to get rid of their sinfulness and improve their moral conditions individually and nationally.

The greatest day of all the year and greatest in beneficial sacred importance and worth to all the people was the great day of national atonement and humiliation of all the people. The king upon his throne, and all the officiary of church and state, the rich and poor were all alike called to their homes in humble contriton, self negation, prayer and fasting and severe affliction of soul for greater application of the

blood of Christ typified by animal sacrifices for the cleansing the heart from sin. Whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from his people. (Lev. 23:29.) Jehovah commanded it to be kept by all the people as a high solemn Sabbath. "And whatsoever soul it be that doeth any manner of work on that same day, that soul will I destroy from among his people." (Lu. 23:30.)

The great scheme of symbol worship culminated on the atonement. It was celebrated in the latter part of the month of September, and it seems to have been a sort of condensation of all the sacrifices of the previous months; and to be an atoning or purifying of the tabernacle, the altar, the priests and the people. Although the main part of the Mosaic ritual was sacrifice, as the guilt of sin was perpetually calling for new acts of purification, yet on this one day the idea of atonement rose to its highest in one grand comprehensive series of actions. (Heb. 9:7-25.)

On this occasion only the high priest was permitted to enter into the holy of holies. Having bathed his person and dressed himself entirely in the holy white linen garments, he brought forward a young bulloch for a sin offering, purchased at his own cost, on account of himself and family, and two young goats for a sin offering, with a ram for a burnt offering, which were paid for out of the public treasury, on account of the people. He then presented the two goats before the Lord at the door of the tabernacle and cast lots upon them. On one lot "for Jehovah" was inscribed and on the other "for Azazel" (scape goat). . . . .

After various sacrifices and ceremonies the goat upon which the lot for Jehovah had fallen was slain and the high priest sprinkled its blood before the mercy seat in the same manner that he had done that of the bullock. Going out from the holy of holies, he purified the holy place, sprinkling some of the blood of both the victims on the altar of incense. At this time no one but the high priest was suffered to be present in the holy place. The purification of the holy of holies and the holy place being thus completed, the high priest laid his hands upon the head of the goat on which the lot for "Azazel" (scape goat) had fallen, and confessed over it all the sins of the people. The goat was then led by a man chosen for the purpose, into the wilderness, into a land not inhabited, and was there let loose. The high priest, after this returned into the holy place, bathed himself again, put on his garments of office, and offered the two rams as burnt offerings, one for himself and one for the people.

In considering the meaning of the particular rites of the day, the priests appear to be of a very distinctive character. 1. The white garments of the high priests. 2. His entrance into the holy of holies. 3. The scape goat. The writer of the epistle to the Hebrews, Heb. 9:9-25, teaches us to apply the first two particulars. The high priest himself, with his person cleansed and dressed in white garments, was the best outward type which a living man could present in his own person of the pure and Holy One who was to purify his people and to cleanse them from their sins.

"The two goats are spoken of as parts of one and the same sin offering. They form together but one symbolic expression. The slain goat sets forth the act of sacrifice, in giving up its own life for others 'to Jehovah.' And the goat which carried off its load of sin 'for complete removal,' signifies the cleansing influence of faith in that sacrifice."

This solemn service affords the most exact representation of the perfect atonement which can be found in all the Levitical ritual. (See Heb. 9.) It also sets forth sanctification through the blood of sprinkling as the second grand element of salvation, It was enjoined by a constitutional decree to be observed every year. However righteous the

people individually and as a nation might become, this day of national penetential humiliation was obligatory throughout all coming generations. The inveterate hereditary depravity and sinfulness of the human heart is such that as individuals and nations and the time will never come when to walk humbly with God, justice will not demand us to be poor in spirit and to mourn for the comfort of higher purity and more excellence and full salvation. On the tenth day of the seventh month on the day of atonement the loud trumpet was sent abroad throughout all the land proclaiming the advent of the jubilee.

This was a constitutional decree that Jehovah enjoined on his chosen people for his own possession in establishing the theocracy destined ultimately "to be unto God a kingdom of priests and a holy nation." (Ex. 19:5-6.)

This is the kind of experimental change and reform in the hearts and lives of men and nations that Jehovah commands to eradicate the injustice in the world and to supersede it with the justice that controls heaven, which is an inalienable dominant principle of true love all the time and everywhere. It is impossible for us to do justly and to love kindness if we do not walk humbly with our God as nations as well as individuals.

Justice Demands Altruism Dominant in Our Love to God and to Each Other Because Its Dominance in God's Love Moved Him to Give His Only Son to Save the World.

Love originates all genuine justice. Love cannot antagonize true justice. But justice and true love are always harmonious. All the strife, fighting and wars in the world have always been, and still are caused by lack of justice, properly injustice.

They are not produced by the lack of intensity in the heart's feelings and affections toward the persons or objects loved. But they are generated by the lack of purity, justice, truth, impartiality and altruism in our hearts motivity developed in the outward conduct.

The lack of these godly traits has run the world amuck. Whence come fighting among you, come they not hence, even of your pleasures that war in your members? Ye lust, and have not; ye kill, and covet, and cannot obtain; ye fight and war; ye have not, because ye ask not; ye ask and receive not, because ye ask amist that ye may spend it in your pleasures. Ye adulteress. Know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of God. (Jas. 4:1-4.)

The sin of our first parents in Eden plunged our world into sin, misery, darkness and death. And it robbed our world of the unmixed happiness and pleasure and heavenly glory that Jehovah designed it to be blessed with throughout all time and eternity.

How and when can our lost sin cursed world regain its lost paradistic Eden? This can never be restored till after the great judgment day, when the new heaven and new earth spoken of in Revelation twenty-first and second chapters shall be ushered in.

The supreme decideration of every one of us should be to know that our names are written in heaven, and that we supremely hallow the name of our heavenly Father, and do all we can to secure the answer to our prayer for his kingdom to come and his will to be done on earth as it is done in heaven.

As strangers and sojourners in this world "whose citizenship is in heaven" and as philanthropic christian patriots it behooves us to not be anxious, saying, What shall we eat, what shall we drink, or wherewithall shall we be clothed? For after all of these things do the Gentiles seek. For our Heavenly Father knoweth that we have need of all of these things. But we should seek first God's kingdom and his righteousness, and all these things shall be added unto us.

The decalogue, the weekly sabbaths, and yearly and jubilee sab-

baths and the laws relating to their obedience were all directed against the plutocratic tendency among all the nations of the world in all ages to concentrate the wealth into the hands of the few by unjust law and government, which is inimical to liberty and incompatible with true democracy.

It is true that these Mosaic democratic anti-monopoly laws were very imperfectly obeyed and sometime utterly disregarded and ignored, especially the yearly and jubilee sabbaths. They were generally deemed too radical, visionary and utopian and out of harmony with the heathenish plutocratic, traditional governments, laws and usages and habits of other nations to be worth obeying or trying to obey.

But that did not alter the great truth that God gave these laws. And he gave them for an infinitely good purpose. And they had unanimously, without a single dissenting voice, sworn or vowed, in the most sacred and solemn manner, that they would perfectly obey all the words of the law. (See Ex. 24:1-11.)

The words of the law guaranteed to the people, on condition of diligent obedience to the commandments, ample supplies of the necessaries, comforts and innocent luxuries of life. "Jehovah graciously bound himself on condition of their faithful service to bless their bread and their water and to take sickness away from the midst of them. There should none cast her young, nor be barren in the land; the number of their days would be fulfilled." (Ex. 23:25-26.) And Jehovah, their God, said, "I will set thee on high above all the nations of the earth; and all these blesings shall come upon thee, and overtake thee, if thou shalt hearken unto the voice of Jehovah, thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy beasts, the increase of thy cattle, and the young of the flock. Blessed shall be thy basket and thy kneading trough. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. . . . Jehovah will command the blessing upon thee in thy barns, and in all that thou puttest thy hand unto; and he will bless thee in the land which Jehovah, thy God, giveth thee. Jehovah will establish thee for a holy people unto himself as he hath sworn unto thee; if thou wilt keep the commandments of Jehovah, thy God, and walk in his ways. . . . Jehovah will open unto thee his good treasures, the heavens, to give the rain of thy land in its season, and to bless all the work of thy hand; and thou shalt lend unto many nations and thou shalt not borrow. And Jehovah will make thee the head and not the tail; and thou shalt be above only, and thou shalt not be beneath; if thou shalt hearken unto the commandments of Jehovah, thy God, which I command thee this day to observe and to do them, and shall not turn aside from any of the words which I command you this day to the right hand or to the left." (Deut. 28:1-14.)

But they were faithfully forewarned that if they turned aside from any of the words which Jehovah had spoken unto them to the right or to the left that they would be visited with dire calamities infinitely greater than these inflicted on gentiles according as their heavenly enlightenment, opportunities and blessing were infinitely greater. They are graphically set forth in Deut. 27:15-26 and chapter 28:20-67.

Jesus did not teach that we should not have any concern about what we should eat or drink, or wherewithall we should be clothed. He taught that the paramount or supreme object of our lives in this world is to seek God and righteousness (justice) and trust his promises for the supply of our needs. The righteousness of God means being honest and right with God and being like God, and obeying the golden rule, "which is the law and the prophets. This righteousness in the membership of God's kingdom on earth will bring to the nations and individuals

of our world all the blessings promised in the old and the New Testament for the life that now is, and for that which is to come."

"Justice demands us to humble ourselves, and walk with God." Jesus forbid his disciples live for popularity, honor or self-aggrandizement or riches. He has enjoined them to be actuated by a godly spirit and ruling principle of altruistic love that made them servants one to another by following his example. He asks his disciples, "Which is the greater, he that sitteth at meat, or he that serveth?" and says, "I am in the midst of you as he that serveth." He was in the midst of them as one not popular enough or ranking high enough in respectability to entitle him to be a guest or seat at the table, but only a servant waiter. (Lu. 22:27.)

Jesus said, "The Son of man came not to be ministered unto, but to minister, and to give his life as a ransom for many." (Matt. 20:28.)

His absolute independence and self-sufficiency and self-satisfaction with himself, including the Father and the Holy Spirit, in that distant past eternity that existed before the beginning of creation or before anything was made that he created, outside of his triune self, was such that he could not create nor do anything that could supply to him any need, or make him any happier or more glorious than he was before he made anything outside of himself that he created.

Our Creator and Redeemer did not create us and redeem us for any good we can ever do to him or benefit we can ever be to him through all time and eternity. For he was just as happy, glorious, self-sufficient, self satisfied and infinitely rich before he created and redeemed us, as he has been since or ever can be through all coming eternity. Our most perfect service and worship and obedience to our heavenly Father and our eternal salvation is of necessity utterly unprofitable and worthless to him. God first loved us and gave us existence and salvation not to get good and profit to himself, but solely for our good and eternal happiness. The Son of man came not to be ministered unto, or to be benefitted by our service and salvation, or to be ministered unto by it.

"St. John saw, and behold, a great multitude, which no man could number, out of every nation and of all tribes and peoples and tongues standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands, and they cry with a great voice, saying, "Salvation unto our God who sitteth on the throne, and unto the Lamb. And all the angels were standing round about the throne, and about the elders and the four living creatures; and they fell before the throne on their faces, and worshiped God, saying, "Amen: Blessing and glory and wisdom, and thanksgiving, and honor and power and might, be unto God for ever and ever." (Rev. 7:9-12.)

But all of these redeemed blood washed souls arrayed in white robes and palms in their hands, shouting in loudest strains their expressions of thanksgiving and praise for their salvation, and the elect angels round about the throne falling on their faces and worshipping God can never through all eternity benefit God, or be of any worth to him personally. Yet he loves them dearly as if they were as profitable and worth as much to him as he is to them, and as if he was as dependent on their love as they are on his love.

"O for this love let rocks and hills
Their lasting silence break;
And all harmonious human tongues,
The Saviour's praises speak!

Angels assist our mighty joys,
Strike all your harps of gold,
But when you raise your highest notes,
His love can never be told."

Justice did not demand "God to so love the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have eternal life." (Jno. 3:16.) Neither did justice demand Jesus to lay down his life for the sheep. (Jno. 10:15.) It was altruism in the Father's love that disposed him "to give his Son the cup of the cross to drink, and that disposed his Son to drink the cup." (Jno. 18:11.)

God would not have been unjust had he let the stroke of retributive justice consign our first parents to eternal death the moment they sinned without providing for their pardon and reinstatement into the divine family of God.

In that event it would have been necessary to create another pair to multiply and replenish the earth and to subdue it and to have dominion over it."

But graciousness or altruism existing from all eternity in God's love moved him to give his only Son for our redemption.

There was no injustice or compromise in God's altruistic love for the world that he gave his only Son that whosoever believeth in him might be saved.

The law was holy, and the commandment given in Eden was holy, just, true and good. (Rom. 7:12.) The law's holiness, justice, truth and goodness all demanded obedience before it was transgressed. But it did not demand obedience to satisfy it after it was violated; but it demanded the death penalty.

The Son of God was the only one that could "redeem us, by being born of a woman, born under the law," (Gal. 4:4) that he might redeem us from the curse of the law, having become a curse for us. (Gal. 3:13.) So that the ends of justice have been strictly fulfilled in God's altruistic love, that gave his Son for our redemption that we might receive the adoption of sons. And because we are sons receive the Spirit of his Son sent forth into our hearts, crying, "Alba, Father."

There is no injustice, but dominating justice in God's mercy and gracious altruism that redeemed us from the law's penalty and fulfilling the ends of justice in Christ, our Saviour, that "God might himself be just and the justifier of him that hath faith in Jesus." (Rom. 3:26.)

As God has no need or want for himself that he is dependent on us to supply, and he can never owe us anything or be brought in debt to us, and we are dependent on him for our creation and redemption and for all that is good and valuable that makes life worth living, we therefore continually owe him perfect obedience and the supreme homage of our hearts that justice continually demands us to pay. This behooves us as nations as well as individuals to be poor in spirit and to humbly walk with our God.

Jesus showed us an infinitely glorious example of condescending humility. "For we know the grace of our Lord Jesus Christ, that, though he was rich, yet for our sakes he became poor, that we through his power might become rich." (2 Cor. 8:9.) He chose to come into this world the child of proletarian parents, the Son of a carpenter. In his public ministry he worked without salary, was houseless, homeless and had not where to lay his head. He was an unlearned proletarian. (Jno. 7:15). Yet he was divine and mighty. "His wisdom and his mighty works astonished and disappointed his own countrymen." (Matt. 13:54-58. At his last supper when under the shadow of the cross, he rose from supper, and laid aside his garments; and he took a towel and girded himself. Then he poured water into the basin and washed the disciples feet, and wiped them with the towel wherewith he was girded. And when he had washed their feet, and taken his garments and sat down again, he said unto them, "Know ye what I have done to you? Ye call me, Teacher, and Lord; and ye say well, for so I am. If I then, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye also should do as I have done to you."

Jesus the great Teacher, the Creator and absolute Owner and rightful Ruler of the universe and Head of the Church, teaches by this example that however high and powerful our office or position in the world may be, we should take pleasure in doing any menial or courteous favor to any brother or neighbor though he might be the least and most obscure in social status or rank, when we have opportunity to do good in this way and prove our godly philanthropic brotherly love. We cannot walk with God at all if we do not walk humbly with him. "It is a sinequanon for our salvation as individuals and nations and the welfare of the people that we obey the apostolic exhortation to "Gird ourselves with humility, to serve one another; for God resisteth the proud, but giveth grace to the humble. And humble ourselves therefore under the mighty hand of God, that he may exhalt us in due time, casting all our anxiety upon him, because he careth for us." (1 Pet. 5:5-7.)

Our Lord's prohibition to be anxious about what we should eat or drink or wherewith we should be clothed, did not prohibit us from "providing for our own, specially our own household." (1 Jno. 5:8.)

The exhortation to seek these things by seeking first God's kingdom and his righteousness enjoins this duty to provide these things in God's way and trust him for our daily bread.

I understand the kingdom of God Jesus commands them to seek is the theocracy established by Moses as Jehovah's vice gerent when the Israelite nation and church were first organized, and God's justice or righteousness including his promises was embodied in all their civil and ecclesiastical laws.

These laws were directed against all injustice, and condemned the plutocracy and monopolistic and monarchical autocracy of that dark heathenish age and brought the nation near to God, and led towards establishing royal law and golden rule justice in all their laws and intercourse and transactions of every kind. This raised the nation in moral character and high type of civilization above all surrounding nations except when they apostatized and incurred Jehovah's chastening displeasure. In the Lord's day they were a conquered province under the yoke of the Roman empire.

Jesus came into the world, the promised Messiah and the hope of Israel "to fulfill the law and the prophets" and to abolish all injustice and oppression and to establish heaven's kingdom of justice on earth in accord with the golden rule as it exists in heaven.

His coming and mission on earth is graphically foretold in one place in Isaiah in these words, "Behold, my servant, whom I uphold; my chosen, in whom my soul delighteth; I have put my Spirit upon him; he will bring forth justice to the Gentiles. He will not cry nor lift up his voice, nor cause it to be heard in the streets. A bruised reed will he not break and a dimly burning wick will he not quench; he will bring forth justice in truth. He will not fail nor be discouraged till he has set justice in the earth; and the isles shall wait for his law." (Is. 42:1-4.)

When Jesus preached his sermon on the Mount the Jews were nominally under the Mosaic code and government. But covetousness, taking unjust advantages of one another, and gaining wealth by indirection and fraud were prevelent everywhere. The poor or proletarians were neglected and despised by the hierarchy and the rich. "Moses from generations of old had in every city them that preached him, being read in the synagogues every Sabbath. (Acts. 15:21.) But the Mosaic law as read and preached by the Jewish rabbi's in our Lord's day did not raise the dominant standard of justice or the works of the people above equality with the surrounding heathen nations.

Jesus said, "I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." (Matt. 5:20.)

Monotheistic Idolatry Is Veneered Heathenism.

Yet they were iconoclastic monotheists. They were not wanting in zeal for God, but not according to knowledge." (Rom. 10:1.) They were untiring missoinary workers. They compassed sea and land to make one proselyte; and when he became so, they made him two-fold more a son of hell than themselves." (Matt. 23:15.)

They were not remiss in offering prayers to God. But "he that turneth away his ear from hearing the law, even his prayer is an abomination." (Prov. 28:9.) And the sacrifices of the wicked is an abomination to Jehovah. (Prov. 15:8.) Scribes and Pharisees devoured widows houses, and for a pretence made long prayers, therefore they received the greater damnation." (Matt. 23:14, Lu. 20:41.) Consequently as they turned away their ears from hearing the law as expounded by Christ and come not to, but rejected the light that Jesus brought into the world because their deeds were evil they came not to the light, but loved the darkness rather than the light, (Jno. 3:19-21) so their prayers were worse than worthless and an abomination and many of them incurred greater damnation. They gave tithed of all they possessed. (Lu. 18:12.) The mint, the onise and the cummin was all tithed. They gave alms largely for the poor. The poor were greatly benefited by their large donations. They, no doubt, appreciated the gifts and the givers and honored them as good friends and great benefactors. They sounded the trumpet before them in the synagogue and in the streets ostensibly to call the poor to them to gét alms, but really to let the people know how he appreciated the honor and glory he was getting, for his donations. He was not actuated by a dominant motive to do good to, and bless the poor. But his paramount motive was to get glory of men. This ostensible kindness robbed him of any reward from our Father, who seeth in secret, who never fails to approve and reward our alms giving prompted by true love, a secret dominant motive to do good to and bless the poor and needy. But their alms giving would not have been so heinously reprehensible if they had not so largely obtained what they gave as alms by indirection and fraud, by extortion and devouring widows houses. The Scribes and Pharisees sit on Moses' seat and bound heavy burdens, grievous to be borne, and lay them on men's shoulders and they themselves will not move them with a finger. They had a form of godliness, but they denied its power and killed its life. They left undone the weightier matters of the law, justice and mercy, and faith; but these they ought to have done and not to have left their tithing undone. (Matt. 23:23.) "They were a generation of hypocritical vipers in sheep clothing on their way to the damnation of hell." (Matt. 23:23.)

It is a self-evident truth that all men are not only created equal and endowed by their Creator with certain unalienable right. But they also are endowed by their Creator with certain unalienable needs and necessities and responsibilities. These natural needs and responsibilities are virtually equal. God's command to us is, "Having food and covering we should therewith be content." (1 Tim. 6:8.) "Godliness with contentment is great gain." (1 Tim. 6:6.)

A king or millionaire has no more natural God given needs than the humblest poorly paid proletarian. He don't need any more to clothe him nor any more to eat than the laborer. Our needs and our wants should always correspond and be equal and God given.

Our natural God given necesisties and needs are inalienable, and we are inalienably dependent and inter-dependent on each other for their supply.

Our wants are largely lusts given by the devil and are generally alienable if the guilty choose to part with them. Our innocent needs should circumscribe our wants and rights. No one has a right to want

anything that would do himself harm or would harm or rob some one else of a need.

Our rights and responsibilities to each other are circumscribed by our innocent necessities and needs in our interchanges and exchanges in our intercourse with each other. Every man's rights ends where his neighbor's rights begin.

This develops the spirit and principle of justice and love in our dealings and intercourse of every kind with each other.

The natural normal needs and necessities that nature brings with every human life born into this world, virtually on an equality with each other, indicates that, without the word of revelation, that the Author of nature designed them to be equally supplied with the necessaries, comforts and innocent luxuries of life, without the world's wealth being drifted into the hands of a privileged few rich parasitic grandees and the productive laborers who created the world's wealth oppressed with want and poverty. Man's unprejudiced sense of justice naturally calls for this.

The light of nature also indicates to man's reason that the highest good of mankind individually and collectively demands a controlling spirit of mutual love, each one to another, and reciprocity as each loves himself in all the activity and works and social intercourse of human beings. The Holy Bible confirms and emphasizes this intimation of nature. All the decalogue and every other commandment of moral law of every kind is summed up in this word, namely, "Thou shalt love thy neighbor as thyself." (Rom. 13:8-10.) God's kingdom in heaven stands on this law of justice. The Author of nature calls for it on earth. It is all the law and the prophets. It is the burden of the gospel, "Which is love out of a pure heart, a good conscience and faith unfeigned." (1st Timothy 1:5.)

All the powers of heaven are working for its domination on earth as it controls heaven. "The Holy Spirit whom Jesus sent into the world to guide the hearts of believers into all the truth" (Jno. 16:13) is convincing the people throughout christendom and the civilized world that royal law and golden rule justice in politics is the only political power that can ultimately gain the victory and proclaim the acceptable year of the Lord and democratic liberty to all the people of the world that Jesus promised in his sermon in Nazareth. (Lu. 4:18-19.)

God is love. He has been love from all past eternity and cannot change himself and be anything else, or different from perfect love through all coming eternity.

In manifesting himself to his people at Mt. Sinai he revealed the justice, holiness and truth in his love, and wrath against all that opposed his love before he revealed his mercy.

When Jesus denounced the Pharisees for leaving undone the weightier matters of the law, justice, mercy and faith, he mentions justice as the first weightier matter, and mercy and faith as essentially combined in a oneness with justice, but subordinate. (Matt. 23:23.)

All the law and the prophets and the Old Testament dispensation were designed by Jehovah to abolish the heathenish tendency in fallen human beings, by legislation, government and social affiliations of every kind to concentrate the world's wealth into the hands of a privileged few. And to erect "thrones of wickedness, believed, or claimed to be in fellowship with God, that framed injustice, engines of oppression and strongholds of wickedness and heathenism that exalted themselves against the knowledge of God." (Ps. 94:20.)

The decalogue, the prohibition of usury or money monopoly, land monopoly rent, the release of all debts every seven years, the sabbaths, especially the yearly sabbaths and jubilee which arrested and mainly forestalled land monopoly. "It was commanded that every seventh year should be a sabbath of solemn rest for the land, a sabbath unto Jehovah.

The possessors of land were commanded to rest during the year, and were forbidden to sow the field or prune their vineyard. That which grew of itself of the havrest, they were not allowed to reap, and the grapes of their undressed vines they were forbidden to gather. God commanded the sabbaths of the land to be for the possessors, for them, and for their servants, and for their maids and hired servants and strangers that sojourned with them. And for their cattle and for the beasts that were in their land, shall all the increase thereof be for food." (Lev. 25:4-7.)

It was the acceptable year of the Lord in which Jehovah was brought very near to them during the whole year. Rich and poor, master and servants, were brought near to one another in an equal brotherly sociability and friendly fellowship that made them to realize as nothing else could that they were all on an equality, children of one common Father, Who is the exclusive owner of all lands and their products, Who alone can and does give us for each coming day our needful daily bread.

Had they obeyed these laws they would have been a theocratic commonwealth in which the acquisition of wealth or provision for the supply of their daily needs would have been obtained by the laws that governed the production, or gathering and distributing the manna, when Jehovah fed them in the wilderness.

"This is the thing which Jehovah commanded. Gather ye of it every man according to his eating; an omer of bread, according to the number of your persons shall ye take it, every man for them that are in his tent. And the children of Israel did so, and gathered, some more and some less. And when they measured with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating." (Ex. 16:16-19.)

THESE LAWS GOVERNED IN THE CASE:

(1) "Every man was commanded to do his own business and to work with his own hands (1 Thes. 4:10), and if any will not work, neither let him eat." (2 Thes. 3:10.)

(2) They were not allowed to store any surplus that might be gathered by anyone for future use, or to trade for other food, or to invest in capital to gain unearned increment. But they were permitted or required to give it to those who lacked or failed to gather their needed omer.

(3) This showed that God intends that the standard of competence or the supply of the products of every man's equal faithful labor should be equal, or be made equal by those who had a surplus to supply every lack that occurred, and that our heavenly Father's fullest will and the requirement of justice is that every faithful child of our heavenly Father should be equally supplied with each coming day's needful bread and the good things of life. Thus St. Paul teaches to be the law's purpose concerning the manna given in the wilderness. (2 Cor. 8:12-15).

These principles were the dominant spirit and principles that governed the church in the apostolic age when the membership had all things common. When the multitude of them that believed were of one heart and soul; and not one of them said that ought of the things which he possessed was his own, but that they had all things in common. . . . "Neither was there any among them that lacked." Such will be the world's condition in the millenial period "when the devil shall be bound a thousand years and righteousness and righteous souls shall be resurrected to life and raised to the world's exclusive domination and reign with Christ a thousand years." (Rev. 20:1-6.)

The laws, to God's chosen people were miraculously given direct from heaven, thundered from Mt. Sinai, and Jehovah's immaterial, invisible, intangible spiritual presence shined out in the Schekind, the miraculously given material bread from heaven, called manna, miracu-

lously given double portions every sixth day to last the Sabbath, the miraculously given water to drink, miraculously flowing continually from the smitten rock (and the rock was Christ), Aaron's rod that miraculously budded, the miraculous serpent lifted up in the wilderness to heal diseases by looking at it, the miraculous crossing of the Jordan and miraculous fall of Jericho at the sound of the trumpets and the triumphant shout of victory, the miraculous triple yield of the land's productiveness every sixth year to last the people over the sabbatical years. These miracles, with numberless others, followed the Israelite nation down through the years to the end of the Old Testament dispensation, showing forth the presence and glory of their God whose miraculous plagues on Egypt, and destruction of Pharaoh's army and overwhelming majesty of his unseen presence at Mt. Sinai when they listened to the voice of his words, showed forth continually his love and protecting fatherly care for his children.

The miraculous heavenly exhibitions of Jehovah's nearness to, and presence with them would have raised the Hebrew theocracy established by Moses "to a people that were God's own possession from among all peoples . . . and to be unto him a kingdom of priests, and a holy nation," had they obeyed his voice indeed, and kept his covenant. (Ex. 19:2-6.)

But after the days of Moses and Joshua they soon despised the riches of God's goodness and forbearance and longsuffering, not knowing that the goodness of God leads to repentance. And after their hardness and impenitent heart treasured up for themselves wrath in the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his own works; to them that by patience and well doing seek for glory and honor and incorruption, eternal life; but unto them that are rebellious and obey not the truth, but obey unrighteousness, shall be wrath and indignation, tribulation and anguish, upon every soul of man that worketh evil, of the Jew first, and also of the Greek; "for there is no respect of persons with God." (Rom. 2:-11.)

During the period of the Judges—about 400 years—they were in a back-slidden state the most of the time, and a large part of the time in treasonable rebellion against Jehovah their king, in allegiance to the gods of the surrounding heathen nations. And Jehovah sold them into the hands of surrounding heathen nations to chastise and to humble them and to bring them to repentance.

When under the intolerable oppression of the heathen yoke they cried unto the Lord he gave them judges to rescue them from their oppression, and restore their independence and liberty and prosperity and favor with God.

But mainly the trend was downward in the broad way that led to destruction. The downward tide was arrested and turned heavenward during the reign of David, the second king under the monarchy. It continued upward during the first part of the reign of Solomon, his sucessor. In this period (Judah and Israel dwelt safely, every man under his vine and under his fig-tree from Dan even to Beersheba. (Kings :25.) But "the lust of the flesh, the lust of the eyes, and the vainglory of life" (1 John 1:16) which led mother Eve into sin, death and ruin, captured Solomon. He became a tyrannical, licentious lover of pleasure more than he loved God. He disregarded the weightier matters of the "law, justice, and mercy, and faith," and allowed the wealth of the country to be concentrated into the hands of the few, and the masses of the people chafed under his oppressions, especially the ten tribes who revolted against Rehoboam, his successor, and made Jeroboam their king.

Jeroboam rejected Jehovah as the God of Israel. "He made two golden calves. And he set the one in Bethel, and the other he put in

Dan." He declared them to be Israel's gods that brought them up out of the land of Egypt. (1 Kings 12:28-20.)

The kings that succeeded Jereboam were wicked, idolatrous men. The nation continually grew worse. It lasted 254 years, when the nation was captured by the Assyrians, and the inhabitants were carried to Assyria and scattered among the heathens. During the period of their national existence nineteen different kings reigned. But the period of the incumbency of each one of them was of short duration.

The kingdom of Judah continued its allegiance to Jehovah. But under Rehoboam and the most of his successors it was only—or but little more than—nominal. Some of them made laudable, strenuous efforts, like David did, to reform the corruptions and monopolistic injustice and plutocracy that predecessors had fastened on the people, and to restore the laws given by Moses which guaranteed equal right for all and special privileges for none, where every man dwelt safely under his vine and under his fig tree.

They sometimes had great success, but it was only temporary. The reaction of evil over good set in under the followers after the death of good kings. The general trend of the nation's moral character and power was mainly downward after David's death. Their national existence existed 389 years. Twenty different kings were enthroned over them during this time. Their incumbency lasted longer than those of Israel. Five hundred years B. C. Jerusalem was taken and destroyed and their kingdom ended. They were conquered by Nebuchadnezzar, and the inhabitants taken captives to Babylon and settled in Babylonia.

After 70 years' captivity they were miraculously and graciously restored to their own land, again their temple rebuilt, and temple service resumed. But they never regained their former independence and glory as in the days of David and Solomon.

In our Lord's day they were a subject province under the Roman government.

Jesus came, the promised Messiah to fulfill the law and the prophets (Matt. 5:17), "who is God our Saviour, who would have all men to be saved and come to the knowledge of the truth" (1 Tim. 2:3-4). "He is the living God, who is the Saviour of all men, especially of them that believe" (1 Tim. 4:10). Jesus said to Pilate, "To this end have I been born, and to this end I am come into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice." (Jno. 18:37.)

GOD IS LOVE AND HE IS THE SPIRIT, AND THE SPIRIT IS VERY TRUTH ITSELF, AS GOD IS VERY LOVE ITSELF. (John 5:6, 7.)

Love that is genuine is founded in truth, and is averse, and repugnates untruth. It is honest, and its integrity is unwavering and uncompromising with untruth and sin of all kinds. "Jesus is the way, and the truth, and the life; no one cometh unto the Father, but by me." (John 14:66.) "In him was life, and the life was the light of men." (John 1:41.) 'The law was given through Moses, but grace and truth came through Jesus Christ." (John 1-17.)

The law given from Mt. Sinai through Moses was the declaration of wrath against all injustice and unholiness. It was material and written on tables of stone. It was the letter that kills. It was the ministration of death and condemnation. But it came with glory, so that the children of Israel could not steadfastly look on the face of Moses for the glory of his face (Ex. 34:29-35), which glory was passing away." How shall not the ministration of grace and truth in the spirit be with the supreme, uncompromising justice in God's love and his supreme glory?

The ministration of the new covenant in Jesus Christ is not written in tables of stone, nor with ink, but with the spirit of the living God

in tables that are hearts of flesh, known and read of all men. "For if the ministration of condemnation hath glory, as much more doth the ministration of righteousness exceed in glory." (2 Cor. 3:1-11.)

But this supreme infinite glory of Jesus Christ is moral, spiritual, heavenly glory, that cannot be perceived nor appreciated by the unbelieving who receive not the Lord Jesus for their spiritual Saviour. "To them exclusively he gives the right to become the children of God. Who were born, not of blood, nor the will of the flesh, nor of the will of man, but of God." (John 1:12-13.) "Whereby if any man is in Christ, he is a new creature; the old things are passed away; behold, they are become new." (2 Cor. 5:17.)

From Jesus fullness of grace and truth, or the true light that lighteth every man coming into the world, there is grace fundamentally bestowed upon all men as the basis of all possible further reception of grace. "Of his fullness have all we received, and grace for grace." "But the first grace—**'a gracious ability'**—must be created by the free will of the just; and then the only Begotten adds grace additionally bestowed for grace originally improved." So that we all, with the veil of willful unbelief removed, may behold as in a mirror the glory of the Word become flesh as the only begotten from the Father, full of grace and truth, and be transformed into the same image from glory to glory, even as the Lord the Spirit." (1 John 1:14; 2 Cor. 3:18.)

"God, having of old times spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds, who is the effulgence of his glory, and the very image of his substance." (Heb. 1:1-4.)

Jesus came into the world heralded by his forerunner, John the Baptist. He came to take the initial steps to establish a gracious theocracy on earth, embracing the whole world under the hallowed name of our Father who art in heaven, King on earth as he is King in heaven and his will done on earth as it is done in heaven. Not a kingdom established and maintained by the word or force. But a kingdom of love. Love that is genuine: founded in, and governed by truth. He declared this love to be the affiliating and coalescing power in binding the membership of the church together in a heavenly brotherhood discipleship. He gave a new commandment to his disciples, to be the badge of their discipleship, that they love one another, even as he loved them, that they also love one another. "By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:34-35.)

He taught that the great first commandment is "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind, and with all thy strength." And a second like unto it is this, "Thou shalt love thy neighbor as thyself." "On these two commandments the whole law hangeth and the prophets." (Matt. 22:40.)

But in preaching the love of God that is to conquer, dominate and bring God's kingdom and his righteousness into the world, he gave supreme prominence to justice as an inalienable, dominant principle in God's love and first weighty matter of the law.

God demands, us (1) to be honest and just with him, (2) to be honest and just with ourselves, (3) to be honest and just to our neighbor.

All injustice to ourselves or to our neighbor is injustice to God. For he is our Creator and our Father, who loves and values each one of us as he loves himself.

Many people spend money or deny themselves the necessaries and good things of life, to save wherewith to satisfy lust for tobacco, intoxicants or revelry and licentious gratifications that rob them of true happiness, make them miserable and shorten their lives. They refuse to provide for themselves the necessaries and good things of life to do

themselves the flagrant injustice of self murder to make provision for the flesh to fulfill the lusts thereof. But all of our sins against ourselves do injustice to others also.

The Old Testament miracles and ministration were glorious. They brought Jehovah near to the people. "Every one who sought him while he might be found and called upon him while he was near was saved." But most of the time it was only an elect few, a small per cent, mainly among the common people, the proletariat that served the Lord in obscurity.

In the Mosaic law, golden rule justice was frequently most forcibly enjoined on the people in these words, or their equivalent: "Thou shalt not wrong one another; but thou shalt fear thy God: for I am Jehovah your God." Here we have first the prohibitory command, Thou shalt not wrong one another, impressed by the positive precept, but thou shalt fear thy God; emphasized with the holy heavenly watchword of the old covenant and ground of its obligation: "for I am Jehovah your God." (Lev. 25:17.) Among the masses of the people it was generally regarded as fanatical and was ignored. In politics it seems to have been among the Israelites generally as it is in christendom as well as heathendom, deemed impracticable and subversive of practical justice, and is therefore outlawed—politicians being possessed of too much serpentine heroic patriotic bravery and wisdom to fear Jehovah our God.

The Mosaic law forbidding kings to multiply to themselves horses, or wives, or to greatly multiply to themselves silver and gold, such as the millionaire and billionaire corporation profiteers possess, was generally disregarded and disobeyed (Deut. 17:14-17); which had a ruinous, demoralizing effect on the nation. The wealth of the nation became calamitously aggregated into the hands of a privileged few. And the laborers, who many times outnumbered them, and who created the nation's wealth, were greatly oppressed and enslaved with poverty by their opulent masters.

This is always the condition of nations and governments established by the word and protected, policed and maintained by militarism.

The Mosaic laws were designed to forestall, and to ultimately abolish all injustice. Such laws as prohibition of interest, rent, land monopoly, the liberty and equitable equality such as governed Israel when fed on manna in the wilderness, and seasons of rest, recreation and drawing near to God in sacred worship in the weekly and yearly Sabbaths and jubilee, were trampled under foot as "scraps of paper," and heathenish monarchial plutocracy like the surrounding nations governed the masses of the people.

"False prophets were popular, influential and all men spoke well of them." (Luke 6:26.) "The prophets prophesied falsely, and the priests bear rule by their power, and my people love to have it so." The people were culpable for being satisfied with that kind of preaching and loving it. (Jer. 5:31.) In the book of Hosea, Jehovah says, "As the priests were increased (in both numbers and prosperity), so they sinned against me. I will change their glory into shame. They feed on the sin of my people and set their heart on their iniquity. And it shall be like people, like priest; and I will punish them for their ways and will requite them for their doings." (Hos. 4:7-9.)

In this passage the people are spoken of as being equally guilty with the priests. But it is stated that the priests fed on the sin of the people and set their hearts on their iniquiy. It means that the priests sanctioned and encouraged the people's coveteous gain and vices to receive gain and worldly gratification from them.

But however good gospel preachers may be, Paul spoke of a coming time when "the people would not endure the sound doctrine; but having itching ears, would heap to themselves, teachers after their own

lusts, and would turn away their ears from the truth." (2 Tim. 4:3-4.)

The aggregation of wealth in the hands of a privileged few in any country always has its origin in avarice and selfishness, which generates the heathenish doctrine in practice that might makes right or determines this to be the accepted standard of justice in practice. This doctrine is so veneered with golden rule guise that most people don't know that it exists largely as a dominating power in the politics and ecclesiasticsism of christendom as well as heathendom.

The teachers and rectors in church and state who create and sustain public sentiment are more responsible than the wealth-producing proletariat for this tendency in legislation and government. Their controlling motive in life has too generally always been self-aggrandizement and the rights and interests of the people ignored. They had opportunity always to learn the law and the principles of justice and equality. Rich citizens who acquired their wealth by fraud and extortion and made large contributions to rulers, teachers and those in authority were not prosecuted by the governing powers. But their crimes were connived at or ignored by the government. This indirect bribery made the seat of government more the headquarters and rendezvous of masked thieves and robbers than a political and ecclesiastic hierarchy expounding and enforcing the principles and laws of equity and justice.

But in these dark and ominous days of Jehovah's apostatizing church, God raised up holy prophets miraculously inspired with the holy spirit's heavenly power and zeal, who declared the whole counsel of God against the back-sliding church and state. The prophet Micah said, "As for me, I am full of power by the Spirit of Jehovah, and of judgment, and of might, to declare unto Jacob his transgressions, and to Israel his sin.

"Hear this, I pray you, ye heads of the house of Jacob, and rulers of the house of Israel, that abhor justice, and pervert all equity. Thereof judge for reward, and the priests thereof trade for hire, and the prophets thereof divine for money; yet they lean upon Jehovah, and say, Is not Jehovah in the midst of us? No evil shall come upon us. Therefore shall Zion for your sake be plowed as a field, and Jerusalem become heaps, and the mountain of the house as the high places of the forest." (Micah 3:8-12.)

The Jews seem not to have been wanting in church attendance and devotional exercises and prospering ecclesiastically and in national prosperity materially when the most heinous sins were being committed that brought the severest chastening judgment upon them.

In the prophecy of Amos we read: "Woe unto you (the church) that desire the day of Jehovah! Wherefore would ye have the day of Jehovah? It is darkness, and not light." "I (Jehovah) hate, I despise your feasts, and I will take no delight in your solemn assembles, Yea, though ye offer me your burnt offerings, and meat offerings, I will not accept them; neither will I regard the peace offerings of your fat beasts, Take thou away from me the noise of the songs; for I will not hear the melody of thy viol. But let justice roll down as waters, and righteousness as a mighty stream." (Amos 5:21-24) Blinded by the god of this world, the worshipers, deceitful and exceedingly corrupt hearts were not conscious of Jehovah being displeased and grieved with all of their devotion, and because they turned away their ears from hearing the law, their prayers were an abomination and many of them incurred greater damnation, yet they were filled with illusory optimistic hope.

The Lord said to Ezekiel, "As for thee, son of man, the children of thy people talk of thee by walks and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh from Jehovah. And they come unto

thee as the people cometh, and they sit before thee as my people, and they hear thy words, but do them not; for with their mouth they show much love, but their heart goeth after their gain. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear the words, but they do them not. And when this cometh to pass (behold it cometh what is foretold in the previous paragraph, Ezek. 33:23-29), then shall they know that a prophet hath been among them." (Ezek. 33:30-33.)

Adam Clarke says of the congregation who gathered to hear this now popular preacher, "They admired the fine voice and correct delivery of the prophet; this was their religion; and this is the whole of the religion of thousands to the present day; for never were itching ears so prevalent as now."

By the mouth of Isaiah, the prophet, Jehovah denounced, "Woe unto them that add house to house, that lay field to field, till there be no place and ye be made to dwell alone in the midst of the land." Is. 5:8.)

"Joining house to house and field to field," was the building of long city blocks, and forming immense estates by monopolizing landholders. No room meant that between the vast landed estates the small farmer was crowded out, no room being left for him, and he was turned adrift, or reduced to serfdom. Tendencies to such concentration of estates in the hands of great landlords arise in times of great prosperity, both in England and America. "Alone in the midst of the land," meant the great feudal mansions would dot the whole of Judea, each in solitary grandeur." "The war on the landed aristocracy was decay and desolation."

Again Jehovah says, "Woe to them that devise iniquity and work evil upon their beds when the morning is light they practice it, because it is in the power of their hand. And they covet fields, and seize them; and houses and take them away, and they oppress a man and his house, even a man and his heritage.' (Mic. 2:12.)

"This is a vivid description of the corrupt conduct of the aristocracy. Work evil upon their beds—to be distinguished from they practice it in the next clause; the first refers to the preparation of the ways and means with which they carry out their evil schemes. In the darkness of the night they lay their plans; in the morning they carry them out. In the power of their hand—No one can prevent their crimes, for their wealth and power enable them to do anything they please."

"The general accusation in verse 1 is followed by a specific condemnation of the greed and avarice manifesting itself in the attempts to rob poor property owners of their holdings. Elijah and Isaiah (Jer. 22:13-17, Kings 21:1-17) championed the right of the common people against similar outrages. The accumulation of wealth and resources in the hands of a few seriously threatened the national stability and permanence. "The old Israelite state was so entirely based on the participation of every freeman in the common soil, and so little recognized the mere possession of capital, that men were in danger of losing civil rights along with houses and fields, and even becoming mere hirelings or even slaves. Heritage was the hereditary portion of the land assigned to each family at the time of the conquest and guarded by the jubilee law. (Lev. 25:8; Num. 27:1-11; Deut. 27:17.)

The merchants of Israel were adepts at dishonesty, gaining unjust values or quantities from all their proletarian or poor customers. The prophet Amos characterizes them thus: "Hear this O ye that would swallow up the needy, and cause the poor of the land to fail, saying, When will the new moon be gone, that we may sell grain? and the Sabbath that we may set forth wheat, making the ephah small and the shekel great, and dealing falsely with balances of deceit; that we may buy the poor for silver, and the needy for a pair of shoes, and sell the refuse of the wheat." (Amos 8:4-6.) They did their utmost to impoverish this class of customers, that they could buy them cheap for silver or for a pair of shoes for peon slaves.

The Mosaic law forbade any secular work being done on new moon sacred time or on Sabbaths. These greedy merchants begrudged the interruption to their business that giving this time to the Lord required. They sold chaff and adulterated wheat at what would be an exorbitant price for good wheat.

"Yet Israel and the house of Jacob sought Jehovah daily, and delighted to know his ways, as a nation that did righteousness and forsook not the ordinances of their God; they asked of God the ordinances of justice; they took delight in approaching God." (Is. 58:2.)

Perhaps no people were ever more punctual in prayer and fasting and paying tithes and giving alms. They fasted twice a week and gave tithes of all they possessed. (Luke 18:12.)

They became dissatisfied with God and complained to him, saying, "Wherefore have we fasted, and thou seest not? Wherefore have we afflicted our souls, and thou takest no knowledge?" (Is. 58:3.) Jehovah gives the answer to their prayers and tells them why he shut his eyes against their fasting and took no knowledge of their painful penance; in the sequel that follows in this chapter. (Is. 58:3-14.)

Our Heavenly Father, the Creator and Owner of all things, from all past eternity was life and love and could not be unfeeling or inert. But at all times, unless his altruistic love disposes him to choose to experience sorrow for the good of his children, he experiences infinite supreme joy and happiness. He rejoiced over the goodness of our world at the close of the sixth day's creation "when he saw everything that he had made, and, behold, it was very good." But his heart was stung with painful sorrow, the infinite depths of which we can never know, when Adam and Eve, his first born created on earth, sinned.

Despite Jehovah's constant infinite supreme efforts to save the inhabitants of the world, the power of evil in the depraved "heart of man, deceitful above all things, and exceedingly corrupt," caused man's incorrigible wickedness to carry him beyond the reach of Jehovah's infinite love and so sting God's heart with infinite sorrow and righteous indignation that justice, for ends of goodness, demands "the destruction of man from the face of the ground; both man and beast and creeping things, and birds of the heavens; for it repented Jehovah that he had made them. But Noah found favor in the eyes of Jehovah."

Jehovah rejoiced over the church organized at Mt. Sinai in the wilderness. And the cloud of his presence miraculously guided them through the wilderness to the land of Canaan. (Deut. 30:9.) While Jerusalem was a faithful city full of justice, righteousness lodged in her, Jehovah rejoiced over her.

"But when she became a harlot, murderers lodged in her. Her silver became dross. Her princes became rebellious, and companions of thieves; everyone loved bribes, and followed after reward; they judged not the fatherless, neither doth the cause of the widow come unto them." (Is. 1:21-23.) This brought sorrow to the heart of our Saviour. When Jesus, riding in triumph into Jerusalem on Palm Sunday, drew nigh, he saw the city and wept over it. While the multitudes around him were shouting his praises in loudest strains of ecstatic joy, and Jerusalem was basking in brightest fox-fire light of assured impregnable safety and illusory optimism. Jesus, who knew the secret purposes of Jehovah, foresaw their coming calamitous doom, incurred by their incorrigible sins, in which the city would be destroyed and "there should be great tribulation, such as had not been from the beginning of the world until then, no, nor ever shall be." (Matt. 24:21.) His tears of sorrow had an infinite secret depth that man can never know like the anguish of Gethsemane.

It gives our Heavenly Father's heart infinite grief when one of his children rebels and leaves his Father's house and wanders into a far country and wastes his substance in riotous living. When the prodigal returns home poor, ragged, hungry, helpless, a self-condemned, repentant

sinner, it not only "rejoices the heart of the angels more than over ninety and nine righteous persons who need no repentance," but the joy in our Heavenly Father's heart is filled to its utmost capacity. And while the penitent child is yet far off, his father sees him and is moved with compassion, and runs and falls on his neck, and kisses him. And he calls the happy angels to bring quickly the best robe, and put shoes on his feet, and he is made a guest of highest honor, feasted with a royal menu that infinitely surpasses the richest pleasures and highest honors that can be experienced outside of our Heavenly Father's house.

When Jehovah organized his church in the wilderness it was designed to be "a holy nation practically as well as a kingdom of priests." (Ex. 19:6.) Church and state was one organization, but different departments.

It was destined to bring all the nations of the world into God's kingdom and his righteousness, doing his will on earth politically as it is done in heaven, the same as individually. The commission Jesus gave to his disciples was: "All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I command you, and lo, I am with you always, even unto the end of the world." (Matt. 28:16-20.)

The Mosaic law and the gospel is grounded on the great truth that all men coming into the world are born sinful, and all equally need salvation in Christ, "who is the way and the truth and the life: no man cometh to the Father but by him." (John 14:6.) "In none other is there salvation; for neither is there any other name under heaven, that is given among men, wherein we must be saved." (Acts 4:12.)

It seems to be the hardest lesson for humans to learn that God calls us all to learn, is that we are born unholy, and that the heart is deceitful above all things and exceedingly corrupt; none but God can know it.

"If we say that we have no sin, we deceive ourselves, and the truth is not in us." If we say that we have not sinned, we make God a liar, and his truth is not in us." (John 1:18-10.)

St. John says, "In Christ the Word was life; and the life was the light of men. (John 7:4.) "He is life original and essential, from whom all life of every kind outside of him is directly or indirectly derived. But the light possessed exclusively by men is over and above mere animal nature that St. John speaks of; it is the moral and spiritual consciousnes by which men have eternal and divine conceptions; such as conceptions of God, of absolute right, of holiness, and of immortality. And this highest consciousness of the human spirit is the basis of the operation of the divine Spirit in and upon man, by which he is able to be in himself a responsible and a holy being. Thus have we the climax of **existence, of life, and of consciousness,** intellectual and spiritual."

Animals cannot have conceptions of God, of law, of sin, nor holiness, neither can they be responsible. But perfectly developed humans have all of these conceptions in heathendom, as well as in christendom. Jesus is the truth and the life. The truth is the light of Jesus' life.

Jesus Christ, in defending himself before Pilate against the charge of a treasonable attempt to become a king, answered Pilate, "To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." (John 18:37.)

"Was I born—Alluding to his human birth. **Come I into the world**—Alluding to his origin from God. **Bear witness unto the truth**—The truth that overlies all earthly and political truth; the truth verified by the highest intuitions of the human soul; the truth of God and eternal life. **Bear witness**—Confirm its reality as revealed in the Old Testament, and as written on the heart of man, both by resurrection and new revelation, demonstrated by miracle and by the perfection of my own

character. **Every one that is of the truth**—Wherever there is a human spirit anxious to attain to the possession of truth and righteousness, let his eye be directed to me. **Hear my voice.** Such an earnest convicted inquirer will at once feel that my voice answers his inquiries. Wherever in all lands and in all ages, there is a human soul that aspires to holiness, my voice will be to him a divine response; and thus my subjects are attracted to me from all the world by a secret power that has nothing to do with war-like force. And thus I am truly a Divine King, ruling in the realm of truth over countless numbers of true-hearted subjects; and this kingdom, immaterial and invisible, pervades and overlies all other kingdoms. It exerts a mighty power over them, and, perhaps, yet will dissolve them all into one universal kingdom of truth. But for all this the Roman had but little ear. Such a kingdom for him is but a phantom; but true genuine spirit power is the only power, is the only fact that is fact. Inasmuch as this kingdom of righteousness is over all, it condemns all **wickedness,** whether of individuals, of princes, of administrations, or of political parties. Sin is sin, and condemned by the laws of Christ's kingdom, whether committed by a single man, by a government, or by a people. The church and the ministry have indeed nothing to do with purely secular measures involving no moral question. But whenever an administration or party adopts sin into its platform or its measures, it is none the less the duty of the Christian Church to bear witness to the truth."

When the sins of the Israelite nation and church become intolerable for Jehovah's patience and the ends of goodness to longer forbear inflicting his chastening vengeance to humble them and bring them to repentance and reformation, they grieved him at his heart as did the sins of the antediluvian world before the flood. He directed Nebuchadnezzar against them to conquer and to destroy the nation and temple and to carry the inhabitants away and to settle them in Babylonia. "God doth not afflict, willingly, nor grieve the children of men," (Lam. 3:33), but only when necessity requires it.

But when seventy years' bondage brought his people to repentance and reformation, the overflow of his heart's triumphant joy is expressed in these words. "Sing, O daughter of Zion; shout, O Israel, be glad and rejoice with all the heart, O daughter of Jerusalem. Jehovah hath taken away thy judgments, he hath cast out thine enemy: the King of Israel, even Jehovah, is in the midst of thee; thou shalt not fear evil any more. In that day it shall be said to Jerusalem, Fear thou not; O Zion let not thy hands be slack, Jehovah thy God is in the midst of thee a mighty one who will save; he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing." (Zeph. 3:14-18.)

Jesus says, "Think not that I come to send peace on the earth. I come not to send peace, but a sword. For I come to set a man at variance against his father; and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household." (Matt. 10:34-36.)

JESUS CAME NOT TO JUDGE THE WORLD, BUT TO SAVE THE WORLD; BUT THOSE THAT REJECT HIM AND RECEIVE NOT HIS SAYING THE WORD THAT HE SPEAKS SHALL JUDGE HIM ON THE LAST DAY. (John 12:47-48.)

The sword that Jesus came to send on earth is the sword of the Spirit "which is the word of God, living; an active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." (Heb. 7:12.)

Jesus gave his life a martyr in defense of, and to support the truth for which he had been born and came into the world to bear witness to. He himself is "the way, the truth, and the life."

He that does not possess his martyr spirit and loves father or mother, or son or daughter more than the Truth is not worthy of Jesus, and he that does not take up his cross and follow after him is not worthy of him: "He that findeth his life shall lose it; and he that loseth his life for Jesus sake (who is the truth) shall find it." (Matt. 10: 37-39.)

"Jesus was despised, and rejected of men; a man of sorrow and acquainted with grief." (s. 53:3) How "he groaned in the spirit, and was troubled, and wept at the grave of Lazarus. (Jno. 11:33-44) How he wept over Jerusalem. (Lu. 19:41)

Jehovah said to the faithful members of his church, who in all ages, however few, always constituted exclusively his chosen people: "Surely, they are my people, my children that will not deal falsely; so he was their saviour. In all their affliction he was afflicted, and the angel of his presence saved them; in his love and his pity he redeemed them; and he bore them, and carried them all the days of old." Is. 63:8-9.)

Jesus was the Old Testament Saviour the same as he is the New Covenant Saviour. "Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and having been heard for his godly fear, though he was a Son, yet he suffered, and having been made perfect, he became unto all them that obey him the author of eternal salvation; named a high priest after the order of Melchizedek." (Heb. 5:7-10.)

Jesus before Pilate did not deny that he was a king, but witnessed the good confession that he is a king, but said, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence." (John 18:36-38.)

He taught that his kingdom is a kingdom of truth, inhering or contained in love, an essential element which dominates the love. The truth which controls the love is holiness, justice, truth or honesty, impartiality and altruism.

It is not the instinctive natural cementing attachment and coalescing, affiliating relationship and associating friendship and fraternal fellowship that originate in the carnal impulses and desires of the flesh, which dominates the world; and makes "the friendship of the world enmity with God. And whosoever therefore would be a friend of the world maketh himself an enemy of God." (Jos. 4:4.)

This love is the life of God, who is love, generated in the soul by the hearts, supernatural conscious contact with the Holy Spirit of grace and truth, eliminating from the heart unholiness, injustice, untruth, partiality and selfishness and superseding it with holiness, justice, truth, impartiality, and altruism, as dominant principles of heart and life.

"Wherefore if any man is in Christ, he is a new creature; the old things are passed away; behold, they are become new." (2 Cor. 5:17.)

St. John speaks of this type of love in these words when he says, "Love is of God, and everyone that loveth is born of God and knoweth God. He that loveth not knoweth not God."

Our heart's affections are not so entirely under the control of our wills that we can love God any time we choose to with this type of heavenly love that is governed by truth. It is only when gospel truth is presented to the heart through the intellect for us to believe and obey or disbelieve and disobey that it is possible for us "to love God with this heavenly love and to be born of him and know him." (1 John 4:28.) If we choose to believe and obey the truth we please God, experience his peace in our hearts and rejoice in the hope of his glory. If we choose to disbelieve and disobey we displease God, incur condemnation and guilt upon the soul, and shut out the hope of heaven. Our heart is made harder and we are made worse.

Jesus professed before Pilate to be an enthroned king in a kingdom of his own. But it was an immaterial and invisible, spiritual, heavenly kingdom of truth. He entered this world legitimately, is a part of it, but is in a secessional rebellion against it. And I am sent by my Father as his vice-regent to overcome the world and to restore its allegiance to its legitimte King, Our Father who art in Heaven.

John the Baptist, the forerunner of Christ, was the most popular and influential man in Palestine, especially as a religious teacher in his day, "but he did no miracles." (John 10:41.)

He proclaimed the advent of Jesus as the Messiah, saying, "There cometh one after me that is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose. I baptize you in water, but he shall baptize you in the Holy Spirit." (Matt. 1:7-8.) "But the Pharisees and lawyers rejected for themselves the counsel of God, being not baptized." (Luke 7:30.)

Jesus sprang up, a surprise to the people in the low grade city of Nazareth (John 1:46), "as a tender plant, and as a root out of a dry ground. He was destitute of form and comeliness and beauty that was desirable. He was despised and rejected of men . . . and as one from whom men hide their face. He was despised, and was not esteemed." (Is. 53:1-3.)

Jesus' claim to be God and to having infinite supreme power and authority could not be based upon his visible appearance or bodily presence. The Jews claimed this to be prima facie evidence that he could not be God.

His claim to this was grounded entirely upon the moral perfection in his character and words spoken by him, and the works (miracles) which he had done among them, which none other did. Jesus said, "If I had not come and spoken unto them, they had not had sin: but now they have no excuse for their sin. He that hateth me, hateth my Father also. If I had not done among them the works (miracles) which none other did, they had not had sin: but now they have both seen and hated both me and my Father." (John 15:22-24.)

As the Son of man he gave convincing proof of his godship by his own miracles, preceded by the testimony of John the Baptist.

And by the testimony of the prophets in such deliverances as these: "Thou art my Son, this day, have I begotten thee." (Ps. 2:7; Heb. 1:5.) "And when he bringeth in the first begotten into the world he saith, Let all the angels of God worship him." (Ps. 97:7; Heb. 1:6.) Jehovah said unto my Lord (the Son of Man), Sit thou at my right hand until I make thine enemies thy footstool." (Ps. 110:1; Heb. 1:13.) Of the Son he saith, "Thy throne, O God, is forever and ever; and the sceptre of uprightness is the sceptre of thy kingdom. (Ps. 45:6-9; Heb. 1:8-9.) Jesus, claiming to be the Son of God, was claiming to be equal with God. (John 5:17-18.)

And when Jesus was baptized the heavens were opened unto him. And John witnessed that Jesus saw the Holy Spirit in bodily shape of a dove descending on him and it abode upon him. And the Father's miraculous voice out of the heavens testified, saying, "This is my beloved Son, in whom I am well pleased." (Matt. 3:16-17; John 1:23.) And again in the Mount, when Jesus was transfigured and in company with his three disciples, Peter, James and John and Moses and Elijah. A bright cloud overshadowed them. And the Father's voice out of the cloud miraculously testified, saying, "This is my beloved Son, in whom I am well pleased; hear ye him." (Matt. 17:1-6.)

The miraculous black darkness that suddenly filled the world for three hours while Jesus was suffering death upon the cross, the veil of the temple rending in twain from top to bottom, the trembling, quaking earth, and rending rocks, and the opening graves and many bodies of sleeping saints rising after his resurrection and going into the holy city

and appearing unto many, which caused the centurion, and they that were with him watching Jesus and saw these things, to fear greatly, saying, "Truly this was the son of God." All these things, coupled with the countless miracles of mercy that Jesus wrought when on earth he went about doing good in relieving suffering from the hearts and lives of the people, healing diseases, raising the dead, casting out devils, curing al manner of diseases of every kind, imparting health and happiness in his pathway all around him, and preaching the gospel to the poor. (Matt. 11:5), "which the common people heard gladly" (Mark 12:37); revealing "the fullness of the Godhead in him bodily," (Col. 2:9), was infinitely more glorious (full of grace and truth) than the miraculous, majestic revelation of Jehovah's unity and power on Mt. Sinai and holy righteous wrath against all injustice and sin and sinners which the letter that kills and repelled the people who heard him from the scene and hearing his voice.

Jesus came into the world to redeem us by satisfying the penal demands of justice by becoming a curse for us; "For it is written, Cursed is every one that hangeth on a tree." (Gal. 3:17.)

The injustice in the sins of our first parents was directly against God alone. Jesus' vicarious and expiatory sufferings on the cross only lifted the law's penalty from him. It did not eliminate transmitted or hereditary depravity and restore purity to the heart and life of fallen man. This can only be restored by faith in Jesus Christ and willing obedience to all of his commandments. Every human born into this world has graciously been given natural ability to believe in Jesus and to obev his word, or to disbelieve and disobey his commandments.

All the history of the world has proven that man's natural tendency to evil is much stronger than his graciously given tendency to good by natural birth.

And if man does not choose "to be of the truth and to hear the voice of King Jesus who was born to this end and came into the world to bear witness to the truth," he enters in at the wide gate and travels on the broad road that leads to destruction.

Our Lord's heavenly kingdom that he came to establish in all the world is a kingdom of love containing the truth in its essential nature that controls it. "So as to make the whole redeemed world a universal household of faith in which there will be no strangers and sojourners; but all will be fellow citizens with the saints, and of the household of God, being built on the apostles and prophets, Christ himself being the chief cornerstone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord, for a habitation of God and the Spirit." (Eph. 2:9-22.)

It was impossible for the sins of our first parents in Eden to be against any beings but God alone. For no beings were created on earth but them, in the image of God, and their sins doing injustice to themselves was injustice to God. When David repented of his sins, the most atrocious that could be conceived of, he said: "I will know and confess my transgressions; and my sin is ever before me." He says, "against thee, against thee (separately, apart, from all human relations of my offense), have I sinned." His sin against humanity was great, but he now sees more clearly than ever that each sin against humanity is a sin against God, and it was the divine law, the relation of his soul to God, which gave sin its peculiar turpitude. "That thou mightest be justified when thou speakest, and be clean when thou judgest" means, "From the relation of all souls to God, every sin against man lies primarily against God, to the end, of final consequence, that God, who is the supreme and ultimate judge of all human conduct, may be justified in his sentence upon the wickedness."

Had Uriah been raised from the dead and pardoned David and Beersheba for their sin against him on condition of their repentance and con-

fession to him alone, it would not have procured pardon from God and deliverance from guilt and the eternal death penalty without humbly confessing the infinite grief and injustice this did to God. For their sin was all against Jehovah, although against Uriah also.

This is because our heavenly Father loves and values every child that he created in his own likeness and image as he loves and values himself, and through redeeming grace every child on earth is as dear to him as if the child was a part of himself.

Consequently, when we are loving and serving or doing good to our neighbors as to ourselves we are loving and serving God just as though it was done to him directly, personally and individually.

This great truth is clearly manifested in our Lord's representation of the coming judgment day. It will be a surprising revelation to the righteous at the King's right hand who had lived to unweariedly persevere in doing good as they had opportunity to all men, especially unto them who are of the household of faith (Col. 6:10), "When the King shall say unto them, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundations of the world: for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked and ye clothed me; I was sick, and ye visited me; I was in prison and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? Or athirst and gave thee drink? And when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily, I say unto thee, Inasmuch as ye did it unto one of these my brethren, even the least, ye did it unto me."

The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with men's hands; neither is he served by men's hands, as though he needed anything; seeing he himself giveth to all life, and breath, and all things." (Acts 17:24-25.)

God is an absolute, infinite, independent Being. He cannot create anything outside of himself that can add to his infinite happiness and glory, or that can do him any good by any service or anything that they can do. Neither can any of his creatures detract from his happiness and glory by sinning nor by any evil they can do. The existence of devils, wicked men and hell will not detract from the infinite happiness in God and heaven in the final outcome of all things.

As every real good that exists within us or outside of ourselves is a good and perfect gift from above coming down from the Father of lights, it is impossible for us to create or to do any good that does not come down from "God who is light, in whom is no darkness at all." Hence we cannot add to our heavenly Father's happiness nor goodness by loving and serving him. Consequently as God does not and cannot need our love and service to supply his need or to add to his happiness and goodness and our neighbors and humanity do in our condition of dependence and interdependence on one another naturally for the necessities and good things of life, we serve God and please him best by loving and serving our neighbors as we love ourselves, and it is appreciated by the King and pleases him the same as if done to him directly and individually, and it is as flagrant injustice to God as though done to him injustice if we neglect or refuse to obey the royal law in loving our neighbors as we love ourselves.

It will reveal a calamitous expose to the unrighteous at the King's left hand when he says, Depart ye from me, ye cursed, into everlasting fire prepared for the devil and his angels. He assigns the cure of their condemnation to be their mistreatment and injustice to him personally and individually in their refusing to do good to all men as they have oportunity, especially to the household of faith, or in doing them harm. Great as this injustice was, it is a greater injustice to God. Therefore, like David, "against God, God only, did they sin and do their evil in his sight." (Ps. 51:4.)

Jehovah's justice demands us to love him with all the heart, with all the soul, with all the mind, with all the strength, and to love our neighbor as we love ourselves. His justice and his love are complimentary to each other and inseparable. The prophet foretells that "Jesus will bring forth justice to the Gentiles. . . . He will bring forth justice in truth. He will not fail nor be discouraged, till he have set justice in the earth; and the isles shall wait for his law." (Is. 42:1-4.) This justice will establish God's kingdom of love on earth as it exists in heaven.

But, alas, how infinitely far are we from the glorious heavenly age when the dragon, the old serpent, which is the Devil, and Satan shall be bound a thousand years. And the souls of them that had been beheaded for the testimony of Jesus and for the word of God, and such as worshiped not the beast, neither his image, and received not the mark upon their forehead and upon their hand will be resurrected in the hearts and lives of the people in this world and crowned with highest honor and reign with Christ in leading all the people in the highway of holiness. (Rev. 20:1-16.)

This millenium is the zenith of the gospel power and propaganda on earth. It will be the fulfillment of the end for which Jesus was born and the cause for which he came into the world that he should bear witness unto the truth. (John 18:37.)

After about three and a half years testifying, a young man at the age of about thirty-three and a half years old, the hierarchy of his church of which he was a member, and the nation of which he was a citizen, crucified him according to human law and government and name of justice, charged with blasphemy for claiming to be equal with God and to be his Son, and treason against Caesar for claiming to be a king.

And Jesus cried and said to the multitudes but a short while before his crucifixion, "He that believeth on me, believeth not on me, but on him that sent me. And he that beholdeth me, beholdeth him that sent me. I am come a light into the world, that whosoever believeth on me may not abide in the darkness. And if any man hear my sayings, and keep them not, I judge him not: for I am not come to judge the world, but to save the world. He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spoke, the same shall judge him in the last day. For I spoke not from myself; but the father that sent me, he hath given me a commandment, what I should say, and what I should speak. And I know that his commandment is life eternal; the things therefore which I speak, even as the Father hath said unto me, even so I speak. (John 12:4-50.)

Jesus, in whom was all the fullness of the Godhead bodily (Col. 2:9), uttered his last word on the cross, "Crying with a loud voice, said, Father, into thy hands I commend my spirit; and having said this, he gave up the ghost." (Luke 23:46.) His spirit ascended to Paradise, and his body was laid in the tomb. "In three days his spirit entered his body and by his own power raised himself to life, and showed himself alive after his passion by many proofs, appearing unto the apostles, by the space of forty days, and speaking the things concerning the kingdom of God: and being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye heard from me: for John indeed baptized with water; but ye shall be baptized with the Holy Spirit not many days hence.

"Ye shall receive power when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem and in all Judea, and Samaria, and unto the uttermost parts of the earth.

"And when he said these things, as they were looking, he was taken up miraculously against the force of gravitation; and a cloud received him out of their sight." (Acts 1:1-11.)

"He was translated like Enoch and Elijah and ascended far above all the heavens that he might fill all things." (Eph. 4:10.) "And will

return no more to earth till the great judgment day, after the millenium, when every human shall see him seated on a great white throne, and from whose face the earth and the heaven shall flee away and there will be no place found for them. And the dead, the great and the small will stand before the throne; and books will be opened, and another book will be opened which is the book of life; and the dead will be judged out of the things which were written in the books, according to their works. And the sea will give up the dead that are in it; and death and Hades will give up the dead that are in them; and they will be judged every man according to their works. And death and Hades will be cast into the lake of fire. This is the second death, even the lake of fire. And if any man is not found written in the book of life, he will be cast into the lake of fire." (Rev. 20:11-15.)

Although Jesus, whose visible personal existence is gone to return no more while mortality lasts, his word remains in the world, in the hearts of believers, enlightening and quickening inert spiritually dead souls into life and heavenly activity destined to ultimately conquer the world. His words are spirit and they are life. It is the inspired power, the impregnating Spirit in his words that is their value and heavenly force. (John 6:63.) "The word of God is living and active and sharper than any two-edged sword, and piercing even unto the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart. And there is no creature that is not manifest in his sight; but all things are naked and laid open before the eyes of him with whom we have to do." (Heb. 4:12-13.)

The gist or sum of the gospel message is the same as the law and the prophets unfolding to a higher state of perfection. "Before faith (in Christ) came, the church was kept in ward, under the law, shut up unto the faith that should afterwards be revealed. So that the law became the church's tutor to bring it unto Christ, that we might be justified by faith in the immaterial, invisible spiritual words he spoke." (Gal. 4:23-26.) We should understand that the law was the people's tutor to bring the political as well as the ecclesiastical departments of the nation to the knowledge of Christ as the promised (King David) as well as spiritual Saviour.

Our Lord's forerunner, John the Baptist, after a public course of a little more than a year as an evangelist, was cast into prison and afterwards beheaded for his testimony of Jesus and the word of God, by Herod, supported by the Jewish hierarchy, for reproving Herod for marrying Herod's brother's wife, and for all the evil things that he had done. (Luke 3:17; Matt. 17:11.) All the Lord's apostles followed in his footsteps in suffering martyrdom for "the truth that Jesus was born and came into the world to bear witness to, except St. John. And he suffered no less persecution than the other apostles.

But our Lord's truth still exists on the earth: like the leaven the woman hid in the three measures of meal till it was all leavened, it will exist, permeating in all directions till the whole world is leavened everywhere with heavenly truth and grace.

But in this twentieth century of the Christian era, gospel truth is crushed to earth. Satan is still the prince and god of this world. Thrones of wickedness claiming fellowship with God are framing mischief by statute, throughout christendom, as well as in heathendom.

In all ages of the world "the unregenerate heart has proved itself to be deceitful above all things, and desperately wicked, inveterate, and unfathomable to all but God." (Jer. 17:9.)

When Jehovah established the Hebrew theocracy as "his vineyard in a very fruitful hill," to be made a kingdom of priests and a holy nation, he did all that was possible for infinite wisdom and almighty power to do to give them every advantage. He did his best in blessing them with everything that would contribute to their moral improvement

and prosperity. Its safety was secured by a fence and an impregnable wall. It was his pleasant plant, as dear to his heart as his own life.

He looked with brightest hope for an abundant harvest of best tame grapes of righteousness; but it brought forth wild grapes of wickedness. He looked for justice, but, behold, oppression; for righteousness, but, behold, a cry.

He told what he would do to his vineyard. He said I will take away the hedge thereof and it shall be eaten up: I will break down the wall thereof and it shall be trodden down: and I will lay it waste; it shall not be pruned nor hoed; but there shall come up briars and thorns. I will also command the clouds that they rain no rain upon it.

Their sins were an infinite grief to Jehovah and repelled him from them. And he gave them up to internal injustice and strife among themselves and a prey to surrounding heathen nations. (Is. 5:1-8.) In our Lord's day they were a conquered subject province to heathen Rome.

"Those who know the Lord's will and do not according to his will shall be beaten with many stripes; but those who know not and do things worthy of stripes shall be beaten with few stripes. And to whomsoever much is given, of him shall much be required, and to whom they commit much, of him will they ask the more." (Luke 12:7-48; Deut. 25:1-3.)

The Jews being God's chosen people, whom he favored with his miraculous presence, revelation, privileges and blessings infinitely above other nations, proportionately increased their responsibility and obligation to him to be perfectly obedient, and proportionately increased the turpitude of their crimes against Jehovah, and increased the number of stripes in severity as the punishment they received when called to judgment.

We read, "Then began Jesus to upbraid the cities wherein most of his mighty works were done, because they repented not. Woe unto thee, Chorazin, woe unto thee, Bethsaida, for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in saccloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment than for you. And thou, Capernaum, shalt thou be exalted unto heaven, thou shalt go down unto Hades; for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day. But I say unto you, it shall be more tolerable for the land of Sodom in the day of judgment than for thee." (Matt. 11:20-24.)

The nefarious black blasphemy of the holy name of the Son of God and his heinous, murderous crucifixion was the worst sin ever comted by any people up to the time of their day.

It brought upon the Jews the destruction of their temple and city and nation, and great tribulation; such as had not been from the beginning of the world until then, no, nor ever shall be. Many millions of them were slain by the sword, many of them scattered among the gentile nations of the world, and many of them made chattel slaves by their captors. They have been up to this time a persecuted race of wandering sojourners among the different nations. Except during the last century, providential ameliorating conditions have greatly favored them. And there are signs that they are slowly regaining Jehovah's favor and that they will be converted to Christianity and be restored to their promised land inheritance within a few years.

In the apostolic age the governments of the world were all monarchies and the masses of the people or laity had no power or voice in matters of legislation and government. There were no democracies or democratic republics like the United States government.

And as the proletariat masses of the people had no vote or voice in matters of government, they had but little incentive to learn political science and ethics. They were not responsible for unjust laws and national sins. But in democracies, where governments derive their just

powers from the consent of the governed and the people have the ballot, it is impolitic and a sin not to learn the science of, and the ethical principles involved in legislation and government. The Bible is the best statesman's manual or textbook to furnish voters completely unto every political duty and good work, that ever blessed the world. (2 Tim. 3:16-17.)

"Gospel truth is the only power that can overthrow mammon and flesh domination; Jesus Christ the only potentate in this world." (1 Tim. 6:15.)

The commission given to the apostles was, "Go ye therefore and make disciples of all nations, and teach them to observe all things whatsoever I command you, the same as individuals." "The wicked shall be turned into hell, even all the nations that forget God. For the needy shall not always be forgotten, nor the expectation of the poor perish forever." (Ps. 9:17-18.) Nations are commanded the same as individuals to work out their own salvation with fear and trembling. (Phil. 2:12-13.) In despotism the ruling despots are exclusively responsible for this duty. But in democracies every franchised citizen is equally under obligation to do this work. And political parties become a necessity to effect this end.

Ex-President Martin Van Buren said in an article published in the Southern Review: "There are no parties in despotisms to enlighten them. They are things of force; and opposition is called treason and rebellion. Parties are the fruit only of free governments. Popular free governments are nothing but just governments responsible to the people. The consent of the governed as the Declaration of Independence affirms, is at once the warrant and criterion of its existence. Of course it does not consist of obedience to power. Power may command; but, if inoperative without concent, then consent may be refused and power is restrained. In carrying on, therefore, free government, the one great necessity of its existence is continued free consent. If this consent ceases, the consent of the governed, free government ceases, and force, the soul of all despotisms, arises in its stead. Here, then, is the great problem in all free governments—how may the government be so organized and administered as to have the consent of the governed? It is clear that this can never flow from injustice or wrong, which never by its nature will suppress itself; and, if impressed, spreads and perpetuates its evils. Nor can consent be produced by force. Force raises resistance in the heart and intensifies the dissent. Free government is a device to get rid of wrong and force. To prevent wrong and to secure justice, is in reality the origin and aim of all free governments. Parties arise from the same source as a government. Government is necessary to protect society; and parties are necessary to protect free governments. When bad men combine, the good must unite. If the good were always good, and lived forever, the same majority that established a free government would perpetuate it. But, unfortunately, good men die, and virtue is not hereditary. The evil which occasions the necessity of government, is never extinguished."

What Mr. Van Buren says about parties is true. But the saying of President Roosevelt is equally true, "That man is a dangerous citizen who so far mistakes means for ends as to become servile to party and afraid to leave it."

In the last analysis free government can only originate in, and be sustained by love controlled by truth as taught in the Bible.

Justice and free government or democracy is founded on the second great commandment, which is like unto the first great commandment, namely, "Thou shalt love thy neighbor as thyself." It rests on the equality of love to ourself and to every neighbor alike. If I love myself more than any one or more of my neighbors, I transgress the law. Or if I love any one or more of my neighbors more than myself, or more than I love other neighbors, I violate it. Our love to self and

neighbors should not only be impartial, but "we should not love in word, neither with the tongue, but indeed and truth." (1 John 3:18.)

"Love suffereth long, and is kind; love envieth not; love vaunteth not itself; is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh no account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things (that are true for truth's sake), hopeth all things, endureth all things. Love never faileth." (1 Cor. 13:4-8.) "Love proves all things; holds fast that which is good; abstains from every form of evil." (1 Thes. 5:21.) Love owes no man anything, save to love one another; for he that loveth his neighbor hath fulfilled the law. (Rom. 13:8.)

But if we are true christians and philanthropic patriots, our "love will continually abound more and more in knowledge and in all discernment; so that we may approve the things that are excellent; that we may be sincere and void of offense unto the day of Christ; being filled with the fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God." (Phil. 1:9-11.)

While it is true that the truth that Jesus was born and came into the world to bear witness to, did not antagonize the Ruman empire nor imply disloyalty to Caesar as the Jews charged against him, nevertheless it is as political as it is spiritual, and in certain emergencies necessitates his servants to fight or engage in secular warfare to defend his heavenly truth against the murderous aggressive efforts of its enemies such as crucified Jesus, to extinguish it from the world. "We are all in the sight of God continually, who gaveth life to all things, and of Christ Jesus who before Pontius Pilate witnessed the good confession. "Therefore let us keep the commandment to fight the good fight of faith, and lay hold on eternal life whereunto we are all called, "without spot, without reproach, until the appearing of our Lord Jesus Christ: which is in its own time he shall show, who is the blessed and only Potentate, the King of Kings and Lord of Lords, who only hath immortality, dwelling in light unapproachable; whom no man hath seen nor can see: to whom be honor and power eternal. Amen." (1 Tim. 6:12-16.)

This is a perilous time in our country and in our world. It is no time for slackers. Every true chirstian is called to put on the whole armor of God," and to wield the sword of the spirit, which is the word of God, in aggressive warfare against the powers of darkness, praying always with all supplication in the Spirit." (Eph. 6:13-18.) "While in this mortal body we of necessity walk in the flesh. But we do not walk according to the flesh, and we do not war after the flesh. For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds: casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing every thought into captivity to the obedience of Christ." (2 Cor. 10:3-6.)

The existence of a rich dominant class of inhabitants, and a poor servile class, in which the rich ruled over the poor, and borrowers were servants to lenders, could not be in the infancy of the human family on earth. And, perhaps, did not come into existence to any considerable extent in the first generation of mankind.

Neither did these untoward distinctions come into existence in the first generation of the families of Noah who survived the flood. The first governments were household or tribal democratic theocracies in which God's name was known, his presence recognized and golden rule justice was dominant, until the time of Nimrod under whom was first developed in history the type of mighty but godless nationality in which might made right in legislation, government, personal and property rights.

These plutocratic systems and principles under certain limitations and modifications, are still in vogue in all the governments of the world throughout christendom as well as heathendom.

The tariff delusion did not exist in the first formation of nations. It sprang up in a later period. There may have been an excuse or need of tariff to protect our infant industries against the pauper labor of Europe and other countries. But that need has long since ceased to exist. Corporation establishments have imported cheap laborers to this country to an alarming extent. It only protects capital monopoly at the expense of consumers without benefiting labor. We cannot protect or benefit labor with a tariff wall. If the whole tariff system were abolished, and our revenues to support government were by direct taxation, like the revenue to support the Hebrew theocracy, our system would be more just.

The high and exorbitant salaries of our government officials, both state and federal, and low wages paid to proletarian, and the official class' extravagant fashionable style of living, and the beggarly indigence and suffering of many of the poor people, present a striking contrast between the legislation and government and social spirit and position, conduct and standing of our political and ecclesiastical hierarchy to the common and poor class who create all the wealth of those above them who ostracise them as "undesirables," and Christ and the apostolic church who chance to link themselves with the ostracised common and undesirable people.

In all ages of the world, past and present, the poor people have belonged to the laboring class who have created the wealth of the world. This class have always many fold outnumbered the rich capitalists to whom they are subordinated and brought into servile dependence by erroneous public sentiment and unjust legislation and government.

Perhaps the greatest sin in the world today and the most portentous evil that afflicts the world is the servile subordination of labor to capital. While Abraham Lincoln was president, in a speech made to Congress, he said, "Monarchy itself is sometimes hunted at as a possible refuge from the power of the people. In my present position I could scarcely be justified were I to omit raising a warning voice against this approach of returning despotism.

It is not needed nor fitting here that a general argument should be made in favor of popular institutions; but there is one point with its connections not so hackneyed as most others to which I ask brief attention. It is the effort to place capital on an equal footing with, if not above, labor, in the structure of government. It is assumed that labor is only available in connection with capital, that nobody labors unless somebody else owning capital, somehow by the use of it, induces him to labor.

Labor is prior to and independent of capital. Capital is the only fruit of labor, and could never have existed if labor had not first existed. Labor is the superior of capital, and deserves much the higher consideration. No men living are more worthy to be trusted than those who toil up from poverty; none less inclined to take or touch aught which they have not honestly earned. Let them beware of surrendering a political power which they already possess, and which, if surrendered, will surely be used to close the door of advancement against such as they, and to fix new disabilities and burdens upon them, till all of liberty shall be lost." At another time Abraham Lincoln said, "I affirm it as my convictions that class laws, placing capital above labor, are more dangerous to the republic, at this hour, than was chattel slavery in its days of its greatest supremacy."

A NEW DECLARATION OF INDEPENDENCE AND ANOTHER REVOLUTION DEMANDED.

Mr. Hazzard of London, an eminent English capitalist, issued and sent to his American attorneys and special friends the following confidential circular in 1862:

"Slavery is likely to be abolished by the new power and chattel slavery be destroyed. This I and my European friends are in favor of, for slavery is but the owning of labor, and carries with it to care for the laborer; while the European plan, led on by England, is, capital control of labor, by controlling wages, and the price of property. This can be done by controlling the money.

"The great debt, that capitalists will see to it is made out of this use, must be used as the means to control the volume of the money. To accomplish this the bonds must be used as the banking basis. We are now waiting to get the secretary of the treasury to make this recommendation to congress. It will not do to let the greenback, as it is called, circulate as money any length of time, for we cannot control them. But we can control the bonds, and through them the bank issues."

Slavery was abolished in 1863, and the institution destroyed.

Let us go back and see how closely this English line was hewn to by our statesman.

A "great debt" was unnecessarily created.

Fifteen different varieties of treasury notes were issued, all convertible into bonds at par, but such conversion was prohibited until the nation's currency had been so depreciated, "purposely," John Sherman says, that one dollar of gold would pay for two or three of paper.

Next came the national-banking, money-controlling proposition, of which Secretary Chase said in his report, 1863:

"The central idea of the measure is the establishment of a sound, uniform currency throughout the country upon the foundation of national credit (national debt), making this the settled policy of the country."

The intention was to perpetuate the national debt as a "national blessing."

Secretary McCulloch, as soon as he got hold of the treasury, said:

"The national banking system was intended to furnish the people with a permanent paper circulation, while the United States notes were intended to meet a temporary emergency and to be retired when the emergency had passed."

The banking system was to be the engine to control the volume of money after all the United States notes and silver had been thrown out of use.

The greenbacks must be retired, for it will not do to let them circulate as money, as that would deprive the banks of absolute control over the volume.

Shylock wanted the bonds, and to make them valuable they must be paid in gold, and wages and prices must be reduced to the lowest living figure possible for labor and production to exist.

Contraction would do both.

It would convert the hateful government notes into interest-bearing bonds, and reduce labor to the lowest living level.

In April, 1866, a law was passed authorizing the Secretary of the Treasury to contract the currency and convert the money of the people into bonds for English Shylocks.

In his report, December, 1866, Secretary McCulloch said:

"The process of contraction should go on just as rapidly as possible WITHOUT PRODUCING A FINANCIAL CRASH."

John Sherman had not been bought then, and he said from the honest convictions of his heart:

"Such contraction of the currency as is contemplated will produce the most disastrous financial results that ever befell a nation."

But he too "was seen" afterwards, and his influence became powerful on the side of the British system.

Look at the result.

The following table, cut from The Inter-Ocean in 1878, shows the

amount of money in circulation per capita, the ratio of contraction, and the number of failures which resulted are from the reports of R. G. Dun & Co.:

Year	Circulation Per Capita.	Number Failures.
1866	$50.76	632
1867	36.68	2,386
1868	22.08	2,608
1869	19.85	2,799
1870	19.19	3,551
1871	18.47	3,915
1872	17.97	4,069
1873	The Great Panic	5,183

The process of contraction continued, falures increased, business became prostrated, labor was thrown out of employment, and the hellish crusade culminated in the riots and tramping campaign of 1877.

In the line of this English system was the demonetization of silver in 1872, when English capitalists furnished $500,000 to carry the bill through our congress.

But the British movement had a setback in 1878 by the remonetization of silver and a special act forbidding the further retirement of greenbacks.

But the bulldogs of Britain still hang to the root.

They are determined to carry out their infernal system in America if it takes ten generations of time.

Silver must be got rid of.

The treasury notes must go.

Coin certificates must be abolished, and the single gold standard, with the national banking regulator, must be firmly established, before all labor in America can be enslaved to capital.

Bear this all-important fact in mind:

Labor can never be free as long as the law recognizes property in money.

As long as money is regarded as property it will absorb the profits of labor, and enslave the laborer.

Mark that!

BIMETALISM A COMPROMISE.

John P. Altgeld, in a late interview, said:

"From present indications both gold and silver will pass out of use as money, and will be supplanted by a philosophic or rational circulating medium and measure of value. The absurdity of making the world's industry, prosperity and happiness depend upon the accident of mining is already attracting the attention of all thinking men, and the still greater absurdity of having a large portion of the energies of the human race spent in digging something out of the ground that shall be a mere measure of value, and be in itself of no earthly use to any human being, when the government, under proper regulations and limitations, could furnish the country a circulating medium and measure of values that would cost practically nothing."

This utterance from one of the best and most influential political thinkers of the country is very significant, not only on account of the truth which it contains, but as showing the trend of thought at the present time. The thinkers in the lead of the reform forces are coming to the conclusion that the fight for bimetalism is a waste of time, being only a fight for a compromise settlement of the money question. Hereafter the issue is to be made not between bimetalism and gold monometalism, but between the use and disuse of either gold or silver as standard money. The reason for the disuse of the metals is overwhelming, and only need to be fully presented to cause their abandonment.

It is a fact that the time, labor and money which have been and are expended by men in procuring the metals is vastly more than all the gold and silver now in the world are worth if coined into money at its highest face value. In the search for the metals a few men have been made rich, while the many have received little or no reward. For this reason it is seen that an enormous injustice has been imposed upon the gold and silver producers, and that our metallic system of money is founded upon injustice. Even if the mines had all been owned and operated by the government, and if the prospectors and miners had all been well paid for their services, it would still be true that the people have suffered a useless expense. In this case the waste would have been equal to all the cost of producing the metals, for the reason that better material for use as money might have been founded costing practically nothing. These facts alone are enough to condemn the metallic money system, but they are only a few out of many which show the folly and absurdity of the system. The panics which have cursed the world have been largely or entirely caused by the use of the metals as money. The greed for gold has caused many wars and the loss of millions of human lives. The war now going on in South Africa would probably never have been if the gold mines of that country had not been coveted after, and England would not have cared for that gold if gold were not used as money. The enormous debt burden which rests upon the nations, the billions of bonds and mortgages with their ruinous interest tax have been caused largely by the use of the metals as money. Metalism has fostered and encouraged the gambling spirit and is the mother of Wall street corruption. Being founded upon injustice, the metallic system of money has been the chief breeder of the world's dishonesty since the beginning, and as the commerce of the world increases the opportunity for fraud becomes greater and greater.

The use of metals in a government of doubtful stability puts a premium on disloyalty and is injurious to the spirit of patriotism. Men hoard their gold in times of national peril and prepare by converting their property into gold to leave the country just at the time when patriotism demands most of the support of every citizen. By turning their property into gold they become independent of the government and suffer no loss if it goes down. No such support to the disloyal should be allowed. In time of national danger the interest of the citizen should be wrapped up in the interest of his government, and if the government goes down the interest of every citizen should be made to suffer. In this way patriotism would have the greatest possible support and encouragement.

A metallic money system is subversive of democracy. It makes a government of, for and by the people practically impossible. It favors the growth and enthronement of plutocracy wherever it exists. What is called the money power of the world is founded upon it, and could not exist under a just and rational money system.

As between the gold standard and bimetalism, the latter is greatly to be preferred, and the arguments for free silver, as far as they go, are sound and solid, but bimetalism is only a choice between evils. It is at best only a compromise, and not a rational settlement of the money question. To continue the fight for free silver is a waste of time and energy; first, because if successful it would only be going back to what we once had, with the money question unsettled, and with the possibility of a repetition of the same experience our country has passed through. A continuance of the fight for free silver is also unwise, for the reason that the chances of success are doubtful. We are approaching very near the conclusion that the only way to destroy the gold standard is to turn the fight solidly against the metallic money system. So long as the friends of metalism rule the country, the majority of them will favor the gold standard, and the tendency will be forever

that way. The free silver cause is weakened by the lukewarmness of two or three million people who at heart are opposed to the use of both gold and silver as money, but to secure free silver the earnest and united support of these lukewarm millions is necessary. It would be easier to win a fight against all use of the metals as money than in a fight for bimetalism. The arguments which can be used against any kind of metalism are stronger than can be used in favor of bimetalism. In fact, they are overwhelming and unanswerable. There are few honest and intelligent advocates of bimetalism who would not prefer the disuse of both metals.

It is too late now to justify a continuance of the fight for free silver. There is better business and better chances for success now offered to the free silver forces. The United States senate is in favor of the gold standard, and will be during the next presidential term. No free silver legislation can be secured during the next four or five years. even if Bryan is elected. Free silver is not worth the time and effort required for its accomplishment. It is better to begin marshaling the forces for the final battle and for a better victory than we have been fighting for. Let the bill now before congress pass and become a law. Let the gold standard go to seed, as all great evils must before they can be destroyed. This law, when it is passed, will be greatly to our advantage. By making all bonds and debts payable in gold it will violate all contracts made payable in coin or other lawful money. This change of the contracts of the nation will serve as a fortunate precedent for the anti-bimetalists when they come into power. When they demonetize both gold and silver and make greenbacks the only lawful money and a legal tender for all debts, and receivable for all dues, this precedent can be crammed down the howling throats of the money kings. If they complain that their contracts have been violated and their securities depreciated, it can be said to them, you violated the contracts made by the people and appreciated their debts, now take a good, strong dose of your own medicine.

The government under the new dispensation can offer to redeem all the demonetized gold and silver of the country in greenbacks, and when so redeemed it can be stored in the national treasury for use in all transactions with foreign nations so long as they use gold and silver as money. The treasury will then soon contain all the gold and silver in the country, for no one who expects to live and do business in this country will care to keep on hand a kind of money which he cannot use in making purchases or paying debts. All further coinage of gold and silver into money will forever cease, unless perhaps for convenient subsidiary change. The mints will pass out of use. The printing press, under proper restrictions and limitations, will take the place of the mints.—The Outlook, Cedar Rapids, Neb.

COVETOUSNESS IS THE PRIMARY CAUSE OF A RICH AND A POOR CLASS OF INHABITANTS IN THE WORLD.

Rich men as a rule do but little or no productive labor. But they are generally not idlers and many of them are perseveringly industrious. But most of their work is nonproductive. It mostly consists in acquiring property from injustice in legislation and government: for the existence of which injustice their class is mainly responsible. They are generally adepts at legalized, licensed, chicanery, to add to their possession property created by the sweat of other men's faces. They are wiser, in their generation, than poor men are in exploiting their fellow-men—wise as serpents, but not harmless as doves.

Jesus Christ never said anything commendatory of them as a class. But he said much that was condemnatory of their class. Jesus said, "Woe unto you that are rich: for ye have received your consolation." (Luke 6:24.) "They that are minded to be rich fall into a

temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil: which some reaching after have been led from the faith, and have pierced themselves through with many sorrows." (1 Tim. 6:9-10.) "A faithful man shall abound with blessings; but he that maketh haste to be rich shall not be unpunished." (Prov. 2820.)

The social conditions of the world, the church included, is not much if any, better than it was in Solomon's day, when the wise men said, "Wealth addeth many friends; but the poor is separated from his friend." (Prov. 19:4.) And again, "The poor is hated even of his own neighbors, but the rich hath many friends." (Prov. 14:20.) The rich gained their friends and popularity like the false prophets gained their friends and popularity, of whom Jesus said, "Woe unto you, when all men shall speak well of you, for in the same manner did their fathers to the false prophets." (Luke 6:26.) They both belonged to the same class.

But we are not to understand that, although Jesus said so much that is uncommendable to the rich, that there is no commendable exception to their class characteristics. Abraham, Isaac, Jacob, Joseph, Job, Daniel and many others are stars of the first magnitude in excellency of character and greatest blessing to the world. In every age of the world it has been possible for an exceptional few to possess or acquire riches, coming into their possession without crookedness or indirection. And if they used their wealth as these sainted worthies did, it would be a greatest blessing to mankind.

Jesus said, "Blessed are ye poor: for yours is the kingdom of God." Luke (6:20.) He never accused them as a class of being the cause of or responsible for their own poverty. His teaching rather exposed the fact that it necessitates the impoverishment of a great many persons to make or sustain one millionaire; and the existence of a rich class requires the impoverishment of others, and the existence of a poor class. The class distinctions and differences founded on injustice involved in social adjustment, of which the rich are the beneficiaries and the poor are the oppressed sufferers whose poverty and labor creates the wealth that enriches their superiors and gives them their dominant power.

But these facts do not indicate that Jesus taught that there is anything virtuous or moral excellence in material poverty, per se; or that there is anything vicious or immoral in riches, per se. Per se, they never have any virtuous or vicious qualities. But the possession of the extremes of either has a tendency to evil and is a source of temptation to sin.

Consequently when we pray, "Our Father who art in heaven, give us this day our daily bread" (bread for the coming day, or our needful bread), and do not mean the same as Agur's prayer: "Give us neither poverty nor riches; feed us with the food that is needful for us: lest we be full and deny thee, and say, Who is Jehovah? or lest we be poor, and steal, and use profanely the name of our God." (Prov. 30:8-9); our prayers are selfish and will not be heard. "For we have turned away our ears from hearing the law and have made even our prayers an abomination." (Prov. 28:9.) The existence of a rich class and a poor class of people on earth is incompatible with universal absolute justice and cannot exist in the coming millenium.

"The rich man is wise in his own conceit—I never knew one that is not—but the poor that hath understanding searcheth him out." (Prov. 28:11.)

The poor that hath understanding searcheth out the true cause of their impoverishment as a class being mainly the existence of legalized governing principles and systems in the production and distribution of wealth that creates or allows to be created monopolies and privileges of acquiring and possession of land and wealth by legal title and

tenure that involves injustice that inures to the unjust advantage of others. **Instance** the ostensible gold bullion base to money, currency monetary credit, the legal title to land and real estate of no use to the owner except for rent and speculative purposes, the unjust fortunes amassed by legalized unearned increment, the exorbitantly high salaries paid to government officials, and unjustly low wages paid to wealth-producing laborers, the unjust burdens imposed on the people by the indirect tariff taxation system, useless expenditures for standing army and military purposes. I served in the Civil War against the Southern Confederacy, whose chief object was the protection of the institution of chattel slavery against adverse legislation of congress, which threatened to abolish it and caused the secession of Southern states and the organization of their Confederacy. I received sixteen dollars a month. My captain received two hundred dollars a month—just eight dollars more than I would have received in one year. Our lieutenant-general received over $900 a month, amounting to $11,000 a year.

From the days of Nimrod militarism has been dominated by a heathenish regime that utterly ignored equitable personal need and merit. It is founded in a heathenish spirit and principle of aristocracy, and graduated rank and caste and idolatrous hero worship.

In all ages since the first formation of nations civil governments have partaken more or less of the regime and possessed to a greater or less degree of the aristocratic spirit of militarism and government by force against equity, in the name of justice.

But notwithstanding the imperfections of militarism as it exists today in the civilized world, it is unwise and a crime to rebel or refuse loyal support to our government in a legitimate effort to save our nation from being overthrown by rebellion within or aggressive attacks from other nations, on account of these imperfections. But that does not make it any the less our Christian or patriotic duty to do our utmost to remedy these evils when it can be done judiciously, in time of war or peace.

Instead of having politics, government and law governed by the mammonistic spirit and principles that originate and sustain such untoward conditions that still exist in christendom with the paramount object to make provision for the flesh to fulfill the lusts thereof, we are commanded to put on Christ and have politics, government and law in harmony with or in conformity to the golden rule which will secure equal rights for every one and special privileges for none.

Although our Civil War did great good in saving the nation from disruption and emancipating the slaves and securing to them the right of suffrage on an equality with the white race, it had a damaging effect on the politics of our country and a retrograde effect on the spirituality and moral power of the church.

The movement for the prohibition of the liquor traffic was arrested during the war, from which it did not recover for several years after the war was over. But, thank God, it is soon to become a constitutional law of our country. But the worst demoralizing effect was the incubation of schemes during the war by unscrupulous plutocratic politicians in congress and out of it, to fasten intolerable burdens on productive laborers by vicious legislation that would be more detrimental to the liberty of the people and welfare of the country than the ante-bellum institution of chattel slavery. Abraham Lincoln foresaw the effects of their occult schemes. He expressed his fears in these words, written in a letter to a friend:

"Yes, we may all congratulate ourselves that this cruel war is nearing its close. It has cost a vast amount of treasure and blood. The best blood of the flower of American youth has been freely offered upon our country's altar that the nation might live. It has indeed been a

trying hour for the republic; but I see in the near future a crisis approaching, that unnerves me and causes me to tremble for the safety of the country.

"As a result of the war corporations have been enthroned and an era of corruption in high places will follow, and the money power of the country will endeavor to prolong its reign by working upon the prejudices of the people until all wealth is aggregated in a few hands, and the republic is destroyed. I feel at this time more anxiety for the safety of my country than ever before, even in the midst of war. God grant that my suspicions may prove groundless."

The bullionist money power is the worst legalized engine of oppression to productive laborers that ever cursed the world. Its occult manipulating mechanism is hard for the masses of the people to understand. The soldiers in the Civil War were paid in anti-bullion paper money called greenbacks—worth about fifty cents on the dollar in specie.

The bullionist financiers were successful in getting congress to enact a law during the war putting exceptions on the full legal tender (virtually full coinage) of the greenback for paying duties on imports and interest on the public debt.

After the war was over they were successful in getting congress to pass laws resuming specie payment. Their first step was getting the greenbacks as far as possible converted into interest-bearing bonds, at first in the lawful currency of the country, but afterwards made payable in coin. To cap the climax to money monopoly, aided by English financiers, whose government had demonetized silver in 1816, congress was prevailed on to demonetize silver in the United States.

The alleged reason for its demonetization was that the people would not accept it in payment of debts and in business transactions. But the fact was bondholders, contrary to law, refused to accept it in paying debts due them. And of course they did their utmost to work up and to establish prejudice against its use.

To relieve the stringency for money among the masses and common business transactions a law was enacted in congress requiring two million dollars of silver bullion be bought and coined into money every month. But our venal congress refused to compel bondholders and others to accept it. Which resulted in its being piled up in the United States treasury to overflowing. And it necessitated soldiers being required to guard the treasury against being looted.

In the campaigns in which Grover Cleveland was elected president he gained his election under the slogan of the Republican robber tariff oppressing the people causing the hard times that then existed. The tariff had but little, if any more effect in the condition of the country different from the Democratic tariff regime, than the change of the moon. But it was none the less valuable campaign capital to mislead the gullible public.

When he reached the presidential chair he seemed to be but little concerned about the tariff, but called an extra session of congress soon after his election to secure the repeal of a law that had been enacted demanding congress to buy two million dollars of silver bullion and coin it every month to relieve the stringency for money among the masses of the people in paying debts and transacting business.

While he was president John P. Altgeld was governor of Illinois. And a great strike occurred in Illinois among the employes of the railroads. J. P. Altgeld was, perhaps, as good a governor as Illinois ever had. And he was a true Democrat, loyal to the United States government and true to his party. With the state militia and police forces at his command he would have managed the strike wisely and successfully. But under the semblance of a flimsy pretext, because the United States mail was claimed to be interfered with, Grover Cleveland

sent United States troops to Illinois to break the strike, and to weaken Governor Altgeld's influence and to bring him into disrepute. During Cleveland's presidency the fight against the double base to bullionism occurred. The G. A. R. of our town, Maryville, Mo., hired General Gordon, the greatest general in the Rebel army during the Civil War, to deliver a speech in our town. It was delivered in the Christian Church. He lauded Cleveland's policies to the skies but ignored Governor Altgeld. His speech was cheered with heartiest and loudest vociferation. Although his audience was mainly all Republicans, I thought to myself while he was speaking if he had not endorsed and advocated the "gold bug" heresy, the G. A. R. would no more have had him make a speech to them than they would Jefferson Davis in time of the Civil War. Grover Cleveland was a single gold standard money monopolist of the worst type, and more Republicans in congress voted for his policies than Democrats.

The specie resumption delusion is one of the worst calamities congress ever inflicted on the people of our country. But our monetary system is continually being modified, and we are slowly recovering from its rigorous effect. And it will not be many years until a bullion base to currency will have no more effect on the monetary circulation of our country than the pot of gold at the end of the rainbow.

The Promised Millenium for Which We Pray.

Many of the prophets living at different periods of time and at different places foretell the millenium, where the prayers of God's children will be answered for "our Heavenly Father's kingdom to come and for his will to be done on earth as it is done in heaven." The millenium may be a thousand years of prophetic days in which a day stands for a year, making it an age of 360,000 years.

These different prophecies coming from different periods of time, from different prophets at different places, are like so many converging rays of heavenly light revealing the glory and happiness of this age, focusing in the millenium condition.

The first to which I call attention is Is. 2:1-4, "It shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it."

This I understand to mean that it shall come to pass in the last days, that the church of God shall overtop all nations and be exalted above all less collective bodies or combinations of men, and all nations shall come unto it or under the influence of the church. And many peoples shall attend worship and invite others to "go up to the mountain of Jehovah, to the house of the God of Jacob (The Christian church), to hear the preaching of the gospel, and to teach them God's ways, and they will walk in his paths; for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem.

"Every law or commandment of God of every kind is summed up in these words, namely, Thou shalt love thy neighbor as thyself," (Rom. 12:8-10.) In the Old Testament God says, "Thou shalt love thy neighbor as thyself: I am Jehovah." (Lev. 19:18.) The whole law is fulfilled in one word, even in this: "Thou shalt love thy neighbor as thyself." (Gai. 5:14.) It is developed in practice conforming to the Golden Rule, namely, "All things therefore, whatsoever ye would that men should do unto you, even so do ye also unto them; for this is the law and the prophets." (Matt. 7:12.) It is the second great commandment, like unto the first, and, in the scope of its purport, virtually includes the first. "On these two commandments the whole law hangeth, and the prophets." (Matt. 22:34-40.)

This is the gist of "the law that goes forth out of Zion and the word of Jehovah from Jerusalem," and its going forth out of Zion and

Jehovah's word from Jerusalem causing the people to walk in his paths, will enthrone Jehovah judge between the nations, who will decide concerning many peoples; and they shall beat their swords into plowshares and their spears into pruning hooks, nation shall not lift up sword against nation, neither shall they learn war any more."

The prophet Micah delivers the same prophecy with this addition: "But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid: for the mouth of Jehovah of hosts hath spoken it." (Mic. 4:4.)

The statement, "But they shall sit every man under his vine and under his fig-tree and none shall make him afraid" relates to a condition similar to the condition of the children of Israel when they received the land of their inheritance in Canaan given to them equally according to the number of names in each tribe. The land apportioned by lot in this way could not be sold or parted with in perpetuity. If it was ever sold or parted with for any length of time it could not be longer than till the year of jubilee, when all lands were forced by law to revert unencumbered to the original owners. Land monopoly could not exist. No one could be deprived of his allotted homestead, real estate, capital as his own, sufficient to enable him by faithful labor to amply provide a competence for himself and all those of his own household. (Num. 26:52-56; Luke 25:8-28.) This happy condition seems never to have been enjoyed in Israel except during a part of David's, and the first part of Solomon's incumbency. It will be a time of equitable equality among all people. "In that day, saith Jehovah of hosts, shall ye invite every man his neighbor under the vine and under the fig-tree." (Zach. 2:10.)

The language of the prophet will not admit of the existence of capitalism or of concentrated wealth in the hands of a few, and made productive by hired laborers dependent on the capital owners for work and wages received from capital monopolists to provide for themselves and their household. No other system can harmonize with the prophet's language than the co-operative system in which those who use capital and make it productive are shareholders on equal terms, according to the labor performed. Impracticable as this condition now is, it is not impossible. And the world will become a world of independent farmers and a co-operative commonwealth of industrial laborers owning their own capital conjointly on equal terms in the millenium; "for the mouth of Jehovah of hosts hath spoken." (Mic. :4.)

The second prophecy to which I call attention, which includes in its import what was said in the first, with additional phases, is found in Isaiah 65:17-25.

It foretells that the whole world will be converted to God in the millenium. It reads, "Behold, I create new heavens and a new earth; and the former things shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create, for, behold, I create Jerusalem a rejoicing and her people a joy. And I will rejoice in Jerusalem, and joy in my people, and there shall be heard in her no more the voice of weeping and the voice of crying."

"There is joy in heaven (in the heart of God and the elect angels) over one sinner that repents more than over ninety and nine righteous persons, who need no repentance." (Luke 15:7.) How infinitely more glorious will be the joy and rejoicing of Jehovah and the angels when the whole redeemed world repents and are converted, the devil cast out and chained in the bottomless pit, and there will no more be heard the voice of weeping and the voice of crying. "Man that is born of woman will not be of few days and full of trouble." (Job 14:1.)

"There shall be no more thence an infant of days," (meaning no children shall die in infancy), nor an old man that hath not filled his days. "The old man and the infant shall alike enjoy the full covenant

blessing made to Abraham when he was a hundred years old." "For the child shall die a hundred years old." In the sentence, "For the child shall die a hundred years old, but the sinner being a hundred years old shall be accursed" comes the contrast like that of verses 13-16. "For the child shall die a hundred years old" seems to have a meaning, touching child-likeness in simplicity, truthfulness, sincerity, and standing in a right relationship with God for a hundred years or for an indefinte length of life. But every sinner though "a hundred years old," shall be accursed. His long life has nothing in it to redeem his character from disgrace.

This prophecy presents in different phraseology and with more clearness and force what was foretold in the prophecy I before noticed, relating to labor and capital. It is said, "They shall build houses, and inhabit them and they shall build vineyards, and eat the fruit of them. They shall not build and another inhabit; they shall not plant, and another eat; for as the days of a tree shall be the days of my people, and my chosen shall long enjoy the work of their hands."

This language, as plainly as it can be expressed precludes all possibility of capital monopoly and of concentration of the wealth of a country in the hands of a privileged few, enriched by the unearned increment of rent, interest, namely including money monoply, unjust profits and extortion of every kind whether legalized or nonlegalized.

Our Declaration of Independence says, "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness." These self-evident truths indicate by import that all men, and each man, are equally endowed by their Creator with equal inalienable, natural individual necessities and needs and equal dependence on and responsibility to God and to each other in kinship, friendship, companionship copartnership and co-operative unions and organized associations or corporations of different kinds to provide for each individual equal normal or natural God-given needs and necessities for equal supplies of the needs and comforts of life.

But why is it that such measureless, unjust inequality exists in the production and distribution of wealth, when absolute justice demands equal returns from the activity and works and co-operating combinations in the pursuit of happiness, according to the exertion put forth and labor expended by each one?

The section hands that work on the railroads are born with the same natural god-endowed need and necessities that the president of the United States was given by birth. But the laborer working on the railroad does not receive the hundredth part of returns for his labor that the president does. The private soldier in the ranks had the same equal normal needs that the lieutenant-general of the army has. But his recompense for his service is insignificant in comparison to what the lieutenant-general receives. The fortunes amassed by our captains of industry and profiteering magnates is immensely greater than the presidents' salary or the lieutenant-general of the army. Why do officers of the government receive greater returns for exertions put forth or services than subjects or laborers who create the nation's wealth?

Jesus Christ, the destined King on earth, reigning with the resurrected souls of martyred souls a thousand years in the distant future, when he was here on earth a born human, "in whom dwelt all the fullness of the God-head bodily," was the Son of proletarian parents. He, with his parents, were common productive laborers. He, with his father, during his minority, was a carpenter. During his three and a half years of official public service, he had no stipulated salary or wages, nor official emoluments. "He came not to be ministered unto, but to minister," not to get good from others, but to do others good in the

controlling motive of his life and work on earth, and to give his life a ransom for many. (Matt. 20:25-28.) "His life is our example, his death our only hope."

Jesus Christ, "the Word that became flesh, and dwelt among us (and we beheld his glory, glory as the only begotten from the Father, full of grace and truth) (John 1:14) passed through death by the way of the cross and by his own inherent power rose from the tomb and 'passed through the heavens' (Heb. 4:14), and was made higher than the heavens, never to return till the judgment day (Heb. 7:26), except as he reigns invisibly in the hearts and lives of his true disciples, 'who are of the truth and hear his voice.'" (John 18:37.)

"God sent not his Son into the world to condemn the world, but that the world through him might be saved." (Jno. 3:17.) Jesus said, "If any man hear my sayings, and keep them not, I judge him not; for I come not to judge the world, He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the words that I spoke, the same shall judge him in the last days." (Jno. 12:47-48.) "It is appointed unto men once to die, but after this the judgment." (Heb. 2:27.)

We deem it a mistaken exegesis of the first seven verses of Revelation to construe it to mean that Christ will come again literally and raise the bodies of martyred saints and literally reign with them on earth a thousand years as the Seventh Day Advents and some other christians and exegetes claim.

It is not said that the bodies of the martyred saints were raised and reigned with Christ. But it is said that the souls of christian martyrs lived and reigned with Christ: a thousand years, which is the first resurrection. The idea is that the martyrs will be raised to highest honors in public estimation and the spirit of the age, and that those who have the spirit and power of the martyred christians will control the world: on the same principle that John the Baptist was calling Elijah. (Matt. 11: 11-14) because he came in the spirit and power of Elijah to turn the hearts of the fathers to the children, and the disobedient to walk in the wisdom of the just; to make ready for the Lord a people prepared for him. (Lu. 1:17.) "The martyred saints lived and reigned; became the overlying, controlling spiritual power over the nations of the earth as satan and his angels once were" (and now are). With Christ—yet all their victory and reign is in union with the Redeemer. As they fought his battle through his one sword (which is the immaterial "living word which Jesus spoke on earth sharper than any two-edged sword") (Heb. 4:12), so they reign through his one scepter.

During this age his human body translated and glorified will still be located above the heavens our great High Priest and Intercessor and Advocate who can be touched with the felling of our infirmities. Inviting us therefore to come boldly unto the throne of grace, that we may receive mercy, and may find grace to help in time of need. (Heb. 4:14-16.)

But his omnipresent Godship in the Holy Spirit will be more gloriously present to every heart individually and to nations collectively than ever before. People from infancy to old age will not walk after the flesh. But all from the cradle to the grave shall be led by the Spirit. The church everywhere shall be led by the Spirit. "And he that hath an ear to hear will hear what the Spirit saith unto the churches." (Rev. 2:17)

"And they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; for they shall know me, from the least of them unto the greatest of them, saith Jehovah." (Jer. 31:34) "The earth shall be full of the knowledge of God as the waters cover the sea." (Is. 11:9.)

"And they shall serve Jehovah their God, and he will bless their bread and their water; and he will take sickness away from the midst of them. There shall none cast their young; nor be barren in the land; the number of their days Jehovah will fulfill." (Ex. 23:25-26.) "As

the days of a tree shall be the days of God's people, and his chosen shall long enjoy the work of their hands." (Is. 65:22.) They shall be immune from sickness, and they will die with old age. But death will only be falling asleep in the arms of angels to be carried to Abraham's bosom.

There will be no strife nor competition. But heavenly harmony and fraternal friendship and fellowship and social and political equality shall everywhere prevail. It is said "the wolf and the lamb shall feed together, and the lion shall eat straw like the ox; and dust shall be the serpents' food." (Is. 65:25.) Again we read, "And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed their young ones, shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's den. They shall not hurt nor destroy in all my holy mountain. . . . And it shall come to pass in that day that the root of Jesse, that standeth for an ensign of the peoples, unto him shall the nations seek; and his resting place shall be glorious." (Is. 11:6-10.)

"They shall not labor in vain, nor bring forth for calamity; for they are the seed of the blessed of Jehovah, and their offspring with them." (Is. 65:23.) This verse relates to family purity and household prosperity.

The inhabitants of the whole world will be among those who had been purchased out of the earth. "These are they that were not defiled with women; for they are virgins. These are they that follow the lamb whithersoever he goeth." "And in their mouth will be found no guile. For they will be without fault before the throne of God." (Rev. 14:4-5.) The standard of chastity and marital continuance so efficiently advocated by Mrs. Mary E. Teets, National Purity Evangelist of the W. C. T. U. and lecturer for the National Purity Association, will dominate the world everywhere. Every child will be well born, and will be healthy, happy and prosperous.

"And it shall come to pass that before they call, I will answer; and while they are yet speaking, I will hear." (Is. 65:24.)

Paul says, "Try, or examine, your own selves, whether you are in the faith; prove your own selves. Or know ye not as to your own selves, that Jesus Christ is in you? unless ye be reprobate." (2 Cor. 13:5.) Either Christ or the devil is in every human that has crossed the line of accountability. In the millenium the devil will be shut up in the bottomless pit and cannot occupy human hearts. But it is certain christendom as well as heathendom is infinitely far from the millenium at this time.

Although during the millenium the son of man will be above the heavens, and great high priest, who can be touched with the feeling of our infirmities, his omnipresent Godship in the Holy Spirit will be in every heart, "teaching us how to pray as we ought and making intercession for us with groanings that cannot be uttered and calling everybody to draw near with boldness unto the throne of grace that he may receive mercy and may find grace to help him in time of need. (Heb. 4:14-16.) Before they call, God will answer, and while they are yet speaking God will hear.

The production and distribution of wealth will be like the manna was given and distributed (Ex. 6:36.) And it will be the equivalent of the jubilee year.

It is estimated that if everybody in our world did productive labor no one would need to work more than four hours every day to produce all the wealth that exists. In the millenium there will be no idlers, nor non-productive laborers, nor destructive labor performed. But the law will exist, "If any will not work, neither let him eat." (2 Thes. 3:10.) It will be a time when wealth will be produced and distributed in con-

formity to the laws that governed the gathering and distribution of the God given manna in the wilderness, so there could be no surplus nor lack, but perfect equality and ample supply all the time, and no possibility of failure. (Ex. 16:12-19. 2 Cor. 8:1216.)

It will be an age in which every day and year will be the equivalent in liberty and happiness of the jubilee years in the Hebrew theocracy had they been observed as Jehovah commanded. Consequently it is called, by comparison, the acceptable year of the Lord, or universal jubilee, called the acceptable year of the Lord that gospel truth or the gospel message would bring to the world. (Lu. 4:18-19.)

But glorious as this millenium will be, it will not be the Edenic Paradise regained that was lost by Adam's sin. During this period, although it will be the answer to our prayers for our Heavenly Father's kingdom to come and his will to be done on earth as it is done in heaven, it will not be the Edenic Paradise regained that was lost by Adam's sin. Man that is born of woman will be born of the flesh and will inherit depravity and death and must be born anew from above to see the kingdom of God. But such a heaven-enlightened public sentiment will exist and laws and government and all social usages and customs and all business transactions and intercourse will be in such perfect accord with the sacred law and the Golden Rule and parental training will be perfect. And the church and world will walk not after the flesh, but will be led by the Spirt, that children need not lose their innocence and incur God's wrath to be born anew and become members of God's church and visible kingdom. The condition of the world will be reversed from its present state. The gate will be wide and the way broad that leads to life and happiness, and nearly all will enter in thereby. And the door will be narrow and the way straitened that leads to destruction and an exceptional few enter therein.

But if hereditary depravity had been entirely eliminated from human nature, Satan could not raise the immense army after being released from prison that he will to make war on the saints. (Rev. 20:7-10.)

God evidently did his best to prevent the existence of sin and its consequences ever existing in the universe. But since the incorrigible, rebellious wills of fallen angels and man have forced it into existence, God is doing his best to put it and its consequences out of existence as far as it is possible.

God intended ultimately to raise the world up to its millenial condition through his organized church when he called his chosen people to meet him around Mt. Sinai and "to hear the voice of his words" "and to be made his own possession from among all peoples, and to be unto him a kingdom of priests, and a holy nation." (Ex. 19:3-6.)

Long before this time the devil would have been cast out of the world and imprisoned in the bottomless pit, never to be loosed out of it, had Jehovah's children perfectly obeyed his voice and kept his covenant.

Hear Jehovah exclaim with infinitely painful grief at his heart, "Oh, that my people would hearken unto me, that Israel would walk in my ways! I would soon subdue their enemies, and turn my hand against their adversaries. The haters of Jehovah would submit themselves unto him: but their time should endure forever. He would feed them also with the finest of wheat; and with honey out of the rock would I satisfy thee." (Ps. 81:13-16.)

Thus said Jehovah unto Jeremiah: "Go, and stand in the gate of the children of the people, whereby the kings of Judah come in, and by which they go out, and in all the gates of Jerusalem; and say unto them, Hear ye the word of Jehovah, ye kings of Judah, and all Judah, and all inhabitants of Jerusalem that enter in by these gates. Thus saith Jehovah: Take heed to yourselves, and bear no burden on the Sabbath day,

nor bring in by the gates of Jerusalem. . . . And it shall come to pass, if ye diligently hearken unto me, saith Jehovah, to bring no burden through the gates of the city on the Sabbath days, but to hallow the Sabbath day, to do no work therein; then shall there enter in by the gates of the city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah and the inhabitants of Jerusalem; and this city shall remain forever." (Jer. 17:19-27.)

But where is Israel today—they rebelled against Jehovah. They disobeyed his voice and cast underfoot his covenant and promises "as scraps of paper." They incurred his righteous chastening vengeance. "To whom much is given, of him shall much be required, and to whom they commit much, of him will they ask the more." They knew our Heavenly Father's will as no other nation ever did, and were blessed of him as no other nation ever was. Therefore they are beaten with many stripes as no other nation ever was. (Luke 12:7-48.) Their nation is destroyed. They that were not slain by the sword are scattered among the heathen nations of the world; many of them sold into slavery. Jerusalem is trodden down by his enemies and their temple destroyed.

In the days of our Lord's incarnation they were under the control of capitalism nationally and ecclesiastically. Their hierarchs were highly paid. Their officials were generally rich. I suppose the rich young ruler of a synagoguge was a fair sample, who came to Jesus, asking: What shall I do to inherit eternal life? He was evidently a cultured and polished gentleman. Who, Jesus looking upon him, loved him. But when Jesus told him he must sell whatsoever he had and give it to the poor and he should have treasures in heaven, and come follow him, his countenance fell and he went away sorrowful; for he had great possessions. (Mark 10:17-22.)

The usurped domination of capital over labor was established by militarism in the first establishment of nations and government in the days of Nimrod.

The main system of capitalistic oppression fastened on productive laborers in the first organization of nations and government besides the enslavement of captives taken in war were the enactment of laws giving military and civil offices of government exorbitant salaries and emoluments and undue honors, landlordism, land-monopolists of every kind, exorbitant taxation for the support of the government, both direct and indirect. The railway and many other corporate legalized engines of oppressive power are of later date than the first formation of nations. But they are of the same type.

These systems, involving more or less injustice, have been established from time immemorial in public sentiment and the public conscience and structure of government and organic laws. Their injustice originates in the depravity of the human heart and is the work of the flesh at enmity against the Holy Spirit.

But their injustice has been uncondemned and unchallenged to any very great extent by the Christian church since the apostolic age. Their injustice has too generally been ignored, and apologized for, or defended as just, and God-sanctioned principles of conduct.

But in this age of general education, especially our common school system of free public education for the poor as well as the rich, the circulation of Bibles, Sabbath schools, and the increasing conviction that the only true standard of justice that can exist is the royal law, "Thou shalt love thy neighbor as thyself," and the Golden Rule as taught by Christ, and labor unions learning that the only or most effectual way of overcoming capitalism is not to organize labor monopolies strong enough to break down organized capital monopoly by strikes, and learning that their only chance is learning the principles and laws of equity as taught

by the great Jehovah in nature and revelation embodying the Royal Law and Golden Rule taught by Jesus Christ, that will secure equal oportunities for all and special privileges for none: these things are making the contest between labor and capital throughout the civilized world more serious and portentous than ever before. All must learn that liberty and equal rights can only be gained by the ballot or the consent of the governed. God uses no force in governing heaven.

Albert Barnes said in ante-bellum days, "If the Christian church did not support slavery, no power on earth could sustain it."

While our Civil War was in progress plutocratic shrewd masters of deceit were incubating monopolic systems of corporate oppression to fasten on productive labor that were more oppressive and dangerous to liberty than "the sum of all villaines" that our Civil War abolished.

Abraham Lincoln detected their scheming, and expressed his fears in these words: "As the result of the war corporations have been enthroned and an era of corruption in high places will follow, and the money power of the country will endeavor to prolong its reign by working on the prejudices of the people until all wealth is aggregated in a few hands, and the republic is destroyed. I feel at this moment more anxiety for the safety of my country than ever before, even in the midst of war. God grant that my suspicions may prove groundless."

Time proved Abraham Lincoln's suspicions to be true. But when the concerted legal engines of oppression stole with intolerable disastrous effects upon the masses of the people, it awakened them from their unpatriotic, not to say sinful, lethargy in regard to political duties as never before in time of peace. But it was too late to throw off the burden by immediate repeal of the unjust legislation and government. But ameliorating changes are continually taking place. And enlightening christian philanthropic and patriotic agitation is created and constantly increasing in power and extent destined to emblazon on Old Glory **Jubilee Liberty and Golden Rule Justice, and Theocratic Democracy,** bringing dawning gleams of the millenium. But unfortunately the christian churches are too generally like the clergymen in slaveholding states, on the slavery question in ante-bellum days. It is largely people outside of the visible church and lay church members that are in the front in this movement.

But the decisive battle has not been fought. The severest of the war is yet to come. There was never a time when we any more needed to have on the whole armor of God than the present, that we may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hastes of wickedness in the heavenly places. Therefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand. . . . And take the helmet of salvation, and the sword of the Spirit which is the word of God, with all prayer and supplication praying at all seasons in the Spirit and watching thereunto in all perseverance and supplication for all saints." (Eph. 6:10-19.)

When God organized his church at Mount Sinai, through his viceregent, Moses, it was established to be unto him his own possession from among all peoples, and be unto him both a church and nation combined in one organization, a kingdom of priests, and a holy nation." It was a political theocracy.

But its citizenship had to be created from ignorant, depraved, sinful virtual heathens. The whole world at that time was ruled everywhere by heathen plutocracy. Productive laborers, with but little exception, were only loved, valued, protected, fed and cared for as far as it was necessary to make them more profitable to employers or masters for service like horses and donkeys. They were indifferent to their interests

or happiness to any considerable extent beyond that. It was of little or no significance to them.

The great paramount object Jehovah had in view in revealing himself to his chosen people and the world on Mount Sinai, and establishing the Hebrew theocracy, was to lift the world ultimately out of selfishness and fasten upon it the royal law with just justice. "Love thy neighbor as thyself," developed in practice in obedience to the Golden Rule, which is the law and the prophets and the gospel, and is the law of justice that governs all the inhabitants of heaven.

Jehovah's permitting his chosen people to be enslaved in Egyptian bondage as they were, and delivering thereby his miraculous plagues sent upon their oppressors designedly gives prominence to the great truth, plutocracy or capitalism is unjust and is in violation of the Royal Law.

The decalogue forbids it and the concentration of the wealth of a country in a few hands. But it was liable to be misunderstood and misconstrued as well as wilfully disobeyed.

The miraculous giving of manna in the wilderness and the laws governing its being gathered and distributed equally on equitable principles, so that none could become rich and others poor, or some have a superabundance and others lack a supply, precluded and condemned capital domination. (Ex. 16:13-19; 2 Cor 8:15.)

The equal divison of the land inheritance that God gave to the children of Israel (Num. 26:52-45) and the public laws forbidding it to be parted with in perpetuity prevented land monopoly and landlordism. (Luke 25:8-18.)

The prohibition of interest and rent (Luke 23:35-38); and the release of all debts every seventh year (Deut. 15:1-6) was designed to forestall and prevent capital rising above labor and making it subordinate and subservient.

Jehovah's commanding his supernatural miraculous blessing on the people in the sixth year in making it bring fruit for the three years to amply supply the rich and poor alike till the land could be cultivated and crops raised again, while rich and poor were on an equality in religious, fraternal, social devotion, and to hear the law read, and to enjoy innocent entertaining amusement for pleasure and intellectual, moral and spiritual improvement could not but make them all conscious of the truth that their Heavenly aFther was as visibly and miraculously present as the Creator and Giver of their food and daily supplies, as Jesus was present when he fed the multitudes with the five loaves and two fishes in Galilee, the same as the Israelites were equally supplied without the possibility of a rich and poor class, whom God fed on manna in the wilderness.

Had these Sabbatical years been observed, they evidently would have overthrown capital domination of labor and made Jehovah's chosen people "a kingdom of priests and a holy nation." But alas! They were disobeyed, disregarded and to a great extent ignored. (Lev. 25:20-22; 2 Chron. 36:20-21.)

The annual great day of atonement was one of the most essentially necessary ordinances of the Mosaic dispensation. Its significance was national. It was written in these words: "And Jehovah spoke unto Moses, saying, "Howbeit on the tenth day of this seventh month is the day of atonement, it shall be a holy convocation unto you, and you shall afflict your souls; and ye shall offer an offering made by fire unto Jehovah. And shall do no manner of work in that same day; for it is a day of atonement, to make atonement for you before Jehovah your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from his people. And whatsoever soul it be that doeth any manner of work in that same day, that soul will I destroy from among his people. Ye shall do no

manner of work; it is a statute forever throughout your generations in all your dwellings. It shall be unto you a Sabbath of solemn rest, and ye shall afflict your souls; in the ninth day of the month at even, from even unto even shall ye keep your Sabbath." (Lev. 23:26-32.)

The day of atonement was commanded by Jehovah to humble the people as a nation as well as individuals. And by meditation, inspire their souls with the great truth that the human heart is by nature fathomlessly corrupt and inclined to deceitfulness above all things. And that it is only through the atoning virtue of the shed blood and mediatorial intercession of "the Lamb of God that taketh away the sin of the world" typified by the offering of sacrifices and sprinkling of blood before the altar by the high priest in the holy of holies that sins can be forgiven, the heart purified and the soul enabled to be loyal to God and to be members of his Kingdom. (Lev. Chapter 16.) The trumpets sounded the beginning of jubilee in the day of atonement. (Lev. 25:9.) The proper observance of the day of atonement would create an influence against unrighteousness, pride and plutocracy, the same as the jubilee, and was a suitable introduction to it.

It was depravity and selfishness in human nature developed by force and militarism that caused the existence of a rich, independent and dominating class, and a poor, subordinate and servile or dependent class in our world. These distinctions cannot exist in heaven; neither can they exist in the promised millenium foretold by the prophets.

These distinctions are the tap root of the conflict between labor and capital and of nearly all the wars that ever existed. All the legislation and government coming from God under the Mosaic dispensation was directed against these vicious distinctions. But, such is the inveterate and invincible depravity of the human heart in the conflict that, by the aid of the devil, capital gained increased dominance over labor.

The conflict between labor and capital has always been a conflict between the rich and poor classes. For the poor have always belonged to the laboring class.

Jesus Christ was born King of the Jews (Matt. 2:2) and a Saviour who is Christ the Lord (Luke 2:10-11.) to all people. He was the son of humble, obscure, laboring parents. He dressed in the style of the laboring class and affiliated with them and was one among the common people.

After his baptism and ordination when he entered upon his official public work, he worked without salary or wages or emoluments of any kind. He was homeless and houseless (Matt. 8:20), and was supported by the voluntary contribution of those who appreciated his services. His apostles were all common laborers like himself, and patterned after his example in every way. The clergy and laymen of the church today are under obligation to follow their example and precepts.

When he developed his potential Godship in entering upon his public ministry by working miracles that none other did nor could do (Jno. 15:24), it startled the whole country with highest surprise and astonishment. But what astonished them more were his word he spoke unto them in his teaching (Jno. 15:22), "For he taught his auditors as one having authority and not as the scribes." (Matt. 7:28.)

After commencing his public work in other places than Nazareth, where he was raised, he came into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, "Whence hath this man this wisdom and these mighty works? Is not this the carpenter's son? Are not his proletarian mother and his brothers and sisters, all with us? Whence then hath this man all these things?" (Matt. 13:54-58.) "When it was the midst of the feast Jesus went up into the temple and taught. The Jews therefore marveled, saying, "How

knoweth this man letters, having never learned?" When officers sent to arrest Jesus and failed to bring him to the chief priests and Pharisees, they said, "Why did you not bring him?" The officers answered, "Never man so spoke." The Pharisees therefore answered them, "Are ye also led astray? Hath any of the rulers believed on him, or the Pharisees? But this multitude that knoweth not the law are accursed." (John 7:47-52.)

In our Lord's day the anti-monopoly equitable democratic laws proclaimed from Mount Sinai had become mainly all of them dead letters. They had abolished the theocracy established by Moses, and adopted a monarchy-like surrounding nation. Their economic laws and usages in church and state were autocratic and capitalistic, very little if any different or better than surrounding heathen nation. Their rich and influential hypocritical church members in the synagogues gave alms largely before men to be seen of them in the streets and in the synagogues that they may have glory of men. They got the glory, "but received no reward from our Father who is in heaven." Their ostensible charity did not glorify God nor improve the morals nor religious condition of the church and people. "Hypocrisy is a tribute vice pays to virtue," and their hypocritical contributions relieved the suffering of the poor and needy, and did good, *per se*, to a greater or less extent to public and private benevolent enterprises as it does today. The gifts they contributed ostensibly for the good of others were obtained largely by legalized and non-legalized extortion, fraud and devouring widows' houses.

But the word of God spoken by Jesus Christ and his apostles was living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart. And there is no creature that is not manifest in his sight, but all things are naked and laid open before the eyes of him with whom we have to do. (Heb. 4:12.)

Their words had all the majestic power and authority of the voice of Jehovah proclaiming his heavenly words from Mount Sinai. They were spirit, and they were life.

He taught that justice, and mercy, and faith are the weightier matters of the law. And he taught that the scribes and Pharisees depending "on tithing mint and anise and curmun" to fulfill the law and leaving the weightier matters undone was hypocrisy, and was "straining at the gnat, and swallowing the camel." (Matt. 23:24.) "He said, Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within you are full from extortion and excess. Ye blind Pharisees, cleanse first the inside of the cup and of the platter, that the outside may become clean also." (Matt. 23:25-26.) Jesus said, "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." (Matt. 5:20.)

The Jewish hierarchy, or scribes and Pharisees, were rich, proud plutocrats, sitting on Moses' seat. They taught much that was good, and was sanctioned by Jehovah's authority. But it was mixed with so much that was deceptive and vicious that the good was mainly overcome and neutralized by the misleading and vicious. "Jesus spoke to the multitudes and to his disciples, saying, the scribes and Pharisees sit on Moses' seat; all things therefore whatsoever they bid you, these do and observe; but do not ye after their works; for they say, and do not. Yea, they bind heavy burdens and grieve not to be born, and lay them on men's shoulders, but they themselves will not move them with their fingers." (Matt. 23:1-12.)

They persecuted Jesus for condemning their injustice and dishonesty and teaching that the royal law, "Thou shalt love thy neighbor as thyself," developed practically by obedience to the Golden Rule, "is the law and the prophets." (Matt. 7:12.)

"Jesus said unto his disciples, Verily I say unto you, it is hard for a rich man to enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God." (Matt. 19:23-24.) St. James denounced rich people in his day in these words, "Come now ye rich, weep and howl for your miseries that are coming upon you. Your riches are corrupted, and your garments are moth eaten. Your gold and your silver are rusted; and their rust shall be a testimony against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days." (Jos. 5:1-4.)

I have heard preachers in defensive efforts against the charges found in the Bible against the rich class, say that in this enlightened christian age we have a different and better class of rich people than those that lived in the ages when the Bible was written.

They invariably present such rich men as Abraham, Isaac, Jacob, Joseph and Daniel as examples of good rich men "who did justly, loved kindness, and walked humbly with their God" as being of the latter day type of our rich christian men.

These ancient saints were, no doubt, good exemplary rich men, but not as rich as our latter day millionaires and multi-millionaires. But they did not gain their wealth by any kind of indirection or injustice. In the condition of the world at that time this was possible for men of persevering industry and tact and talent, when they had good health, especially if they trusted in and faithfully served God. They did not obtain their wealth by the unearned increments of rent, interest and profiteering. They owned no slaves. Their employees were well paid and always well satisfied. There were never any strikes. The employers lived as humble and on an equality with the employees. Their riches did nobody any injustice. But the world is different now. Such a condition cannot exist. There are an exceptional few rich men in this age who come into possession of their wealth honestly without doing injustice to anyone, and use or spend their money to do good with and to relieve needy neighbors and to make the world better. But it is impossible for them to amass the colossal fortunes of the millionaires or multi-millionaires and billionaires that exist today in our country and world. The Old Testament has the same standard of justice as the New, and forbids every form of oppression. It reads, "Thou shalt not oppress thy neighbor, nor rob him: the wages of a hired servant shall not abide with thee all night till morning." (Lev. 19:13.) "Thou shalt love thy neighbor as thyself: I am Jehovah."

The Mosaic law forbid "kings pile up the immense power and riches in the throne" that our financial moguls are permitted to amass by our laws and government. It is written, "When thou art come unto the land which Jehovah thy God giveth thee, and shall possess it, and shall dwell therein, and shall say, I will set a king over me, like the nations that are round about me, thou shalt surely set him king over thee whom the Lord thy God shall choose; thou mayest not set a foreigner over thee, who is not thy brother. Only he shall not multiply horses to himself, nor cause the people to return to Egypt to the end that he may multiply horses, for as much as Jehovah hath said unto you, Ye shall henceforth no more return that way. Neither shall he multiply wives to himself, that his heart turn not away: neither shall he multiply to himself silver and gold." (Deut. 17:14-17.)

The preaching of Jesus Christ and the apostles after the Pentecostal revival had the effect to establish in the church an enlightened spirit and governing principle of equitable equality—like the law governing the gathering and distribution of manna in the wilderness, in which there could be no investment or use of capital to gain unearned increment (Ex. 16:13-20, 2 Cor. 8:13-15) in the production and distribution

of wealth. Wherever this government existed poverty was prevented, and "there was no lack," but everyone was supplied with an equal competence with all his neighbors.

But in many places this condition could only be very imperfectly established and sustained. But it is the ideal foretold by the prophets, and to which the influence of the church should tend.

But all over the world everywhere a small class of rich men, by the power and authority of law and government created capitalism (which is capital monopoly) were holding labor down in servile subordination. And public sentiment in church and state everywhere sustaining it as a divine institution authorized and sustained by Jehovah and all the idol gods of Heathenism as being just and right.

It is no more right nor just than that sum of all villainies, the ante-bellum system of chattel slavery, that we abolished by our Civil War. The burdens of wage slavery are not generally as severe and intolerable as the yoke of chattel slavery was. But sometimes they are worse.

This distinction between the rich and the poor classes and the resultant conflict between labor and capital originated in militarism and is sustained by militarism. In all wars from the days of Nimrod down to the present time the private soldiers in the ranks had the greatest hardships to endure, the greatest dangers to encounter, and the least pay for services. And the honor and glory of victory, when victory was achieved, went to the officers, not to the privates.

Slavery and capitalism or plutocracy are out of harmony and incompatible with Royal Law and Golden Rule justice. They cannot exist in juxtaposition without strife and war.

I am not convinced that we have any better class of rich men in the church or throughout christendom than existed in Israel in the days of Solomon. Solomon said, "The poor is hated even of his own neighbor; but the rich hath many friends" (Prov. 14:20); "Wealth addeth many friends; but the poor is separated from his friend." (Prov. 19:4.) It is certain there was no improvement in them when Christ was here on earth. They mainly supported and dominated the Jewish church. It was they, and not the "common people who heard him gladly," that originated and sustained the movement to crucify our Lord.

But the enlightened spirit and principle that characterized and dominated the church in the apostolic age when "there was not any among them that lacked," "for the multitude of them that believed were of one heart and soul, and not one of them said that aught of the things that he possessed was his own, but they had all things in common." (Acts 4:32-35.) But this condition was overcome by inherent hidden depravity lurking in the hearts of some members of the church and rich persons from the outside joining the church having prepossessions in favor of plutocracy winning many friends and adherents to the principles of plutocracy.

The apostle Paul, at a called meeting of the elders of the Ephesian church, where he had spent three years' faithful service, in his farewell sermon forewarned them of these coming evils from the outside and also developing among themselves, in these words: "Take heed unto yourselves, and to all the flock in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood. I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from your ownselves shall men arise, speaking perverse things, to draw away the disciples after them. Wherefore watch ye." (Acts 20:27-31.)

Wherever the gospel was preached and Christian churches organized, the same were subject to similar dangers and had similar evils to encounter.

Jesus tells us in his Sermon on the Mount that many teachers and

preachers of the gospel will say to him in the judgment day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." (Matt. 7:22-23.) He commands us to beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves." (Matt. 7:15.) False teachers and preachers have been the bane of the church in all past ages and are still baneful as in the past. (Matt. 7:15.)

But the laity are greatly to blame, perhaps as much as the clergy, for the backslidden condition of the church from its promotive purity, and its membership being no more blessed with the extraordinary gifts as well as the ordinary gifts of the Holy Spirit, and being led more by the spirit of the world than the Holy Spirit. Paul wrote to Timothy: "The time will come when the people will not endure the sound doctrine; but having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables." (2 Tim. :3-4.) The Christian church became like apostate Israel when "the priests fed on the sin of God's people, and set their heart on their iniquity. And it became, like people, like priest." (Hosea, 8:9.) "And the prophets prophesied falsely, and the priests bear rule by their means; and God's people loved to have it so." (Jer. 5:31.) "There never was a time when the apostate Christian church did not hold a form of godliness, did many good things. But at best, it was only like Phariseeism, "straining at the gnats and swallowing the camels." They cleansed the outside of the cup and the platter, but within they were full from extortion and excess. (Matt. 23:24-25.)

It was only an exceptional few that in the apostolic age joined the Christian church. Those who did join either sold their possessions and laid the proceeds down at the apostles' feet to be used by the church for the extension of God's kingdom. Or, if they did not consecrate them in this way, they as fully consecrated them to the service of God and promotion of his kingdom under their own management as though laid down at the apostle's feet. The apostle Paul said to the church at Corinth: "Behold your calling, brethren, not many who are wise after the flesh, not many mighty, not many noble, are called; but God chose the foolish things of the world that he might put to shame them that are wise; and God chose the weak things of the world that he might put to shame the things that are strong; and the base things of the world, and the things that are despised, did God choose yea and the things that are not, that he might bring to naught the things that are; that no flesh should glory before God." (1 Cor. 1:26-29.)

While it seems to me that we do not have a better class of rich Christians in this day than existed in Solomon's day or in the age of Christ and the apostles, I believe we have a better class of poor people or common laboring people. But there is great room for improvement in them.

In Solomon's day and the time of Christ and the apostles, as in the present age, the poor were more or less dependent on the rich for jobs of work, and they courted their respect and friendship to improve their social standing. This caused them generally to obsequiously toady to them to some extent. It seems that the rich respected each other more and coalesced in more courteous friendship than the poor did.

The church in the apostolic age was composed of the common, proletarian and obscure class of people. They were addicted to the habit in that class of society of obsequiously courting the favor of the rich and paying undue personal respect to them. But this habit was condemned by the apostles.

He says, My brethren, hold not the faith of our Lord Jesus Christ the Lord of glory, with respect of persons. For if there come into your synagogue a man with a gold ring, and fine clothing, and there come

in also a poor man in vile clothing: and ye have regard to him that weareth the fine clothing, and say, Sit thou here in a good place, and ye say to the poor man, Stand thou there, or sit under my footstool; do ye not make distinction among yourselves, and become judges with evil thoughts? Hearken, my beloved brethren; did not God choose them that are poor as to the world, to be rich in faith and heirs of the kingdom which he promised to them that love him? But ye have dishonored the poor man. . . . If ye have respect of persons, ye commit sin, being convicted by the law as transgressors. For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all (the commandments). (Jos. 2:10.)

In our country our free public school has so educated and enlightened the common people and proletariat that they are imbued with a spirit of self-respect and knowledge of their rights, that they are not disposed, or willing to toady to the rich and aristocratic as their class did in the apostolic age. But what has more effect in improving the condition of the poor and common people in this direction is, labor unions are making capitalists afraid of strikes and laborers learning to use the ballot or elective franchise in a way to secure the enactment of laws and government that will abolish capital monopoly and secure to laborers their rights. For this reason capitalists are doing much more than they otherwise would do to court the good will and friendship of proletarians and common and poor people.

Capitalists have become much more lenient towards laborers and are doing more than they ever did to court their good will and friendship. Helen Keller says, "Capitalists are willing to do anything they can for labor except getting off of their backs."

But they are as hostile as ever against every attempt on the part of labor to overthrow or to eliminate the injustice in laws and governments, and erroneous public sentiment and customs and usages of the people that disadvantages and oppresses the laborers.

These are different forms and methods of monopolized or concentrated capital in the hands of a few. The different forms of capital monopoly in our country secretively involving injustice to productive labor are land monopoly, money monopoly, railroad monopoly, exorbitant salaries and emoluments paid officers of government, and unjust use and appropriation of public money by congress, and unjust taxation, direct and indirect, to pay government expenses. There are many others, but these, the worst, are at the root of all the others.

These monopolies were established, except railroad monopoly, in the first organizations of nations and governments by militarism. In the organization of nations laws were enacted and governments conducted in harmony with, and mainly modeled after, the military regulations of the army. Laws were enacted and governments conducted by rich capitalists. They made laws and conducted governments very wisely to create and sustain capitalism that would hold labor in subordination and subservient to capital.

Laborers, whether chattel or wage slaves, were loved and valued, fed and taken care of about as people loved, valued and took care of horses, donkeys, mules or oxen just enough wages given them to enable them to do the most efficient service for their masters.

These monopolies are potentially the same as they have been in all the past. But a more enlightened public sentiment in our country prevents their enforced exercise in oppressing labor as they have done in the past.

Our Revolutionary War against our mother country, that gave birth to our wonderful Declaration of Independence and our Christian republic, in its last anaylsis, was a defensive war of philanthropic, patriotic productive laborers against monarchial plutocratic capitalism robbing labor of its heaven-endowed rights to life, liberty and the pursuit

of happiness. I don't know what churches they belonged to who signed the Declaration. But I know they were believers in the Holy Bible, Royal Law and Golden Rule justice.

There never was a more important truth delivered by any statesmen or rulers than the democratic axiom in the Declaration of Independence that "all governments derive their just powers from the consent of the governed." God never tried to govern his people against their consent. Our Heavenly Father does not govern his children who inhabit heaven without their consent. Whenever any form of government is imposed on a people without, or against, their consent or will, it is the right of the people to alter or to abolish it and to institute a new government with their consent and endorsement.

But the jurisprudence of no nation or government on earth had ever come up to the theocratic morals of the Royal Law and Golden Rule Justice enjoined in the Bible, and that will dominate the world in the millenium, when the devil is chained in the bottomless pit.

The framers of our federal constitution aimed to have it founded on the essential principles of just government embodied in the Declaration of Independence. They succeeded in making it in harmony with the Declaration, except omitting to enjoin some things that should have been commanded to make the agreement perfect.

This resulted from the morale of public sentiment and jurisprudence of all nations failing to conform to the morals of the decalogue and the theocratic kingdom of righteousness Jesus Christ came into the world to establish in all the earth.

They unwisely omitted the name of God or Jesus Christ from the preamble to the constitution.

But they established many Christian principles in our republican system of government far in advance of any other governments on earth. It overthrew the monarchial autocracy that deprived the subject people of full citizenship and equal power in matters of government by the ballot. It abolished the unjust powers of taxation without representation. It has secured to its citizens and subjects free speech, free religious privileges, and free public schools, and many other good things, needless to mention. And it has overthrown monarchial autocracy forever.

But there were monopolies established in government and in the warp and woof, or texture of social solidarity everywhere that carried an insurmountable tendency in legislation to concentrate capital in the hands of a few. They were established when militarism was established and might made right. It was impracticable or impossible for those who formed the federal constitution, or legislatures in the colonies to do any very effectual legislation against them. The beneficiaries of these monopolies controlled the educational forces in the colonies, especially the political education, and throughout the whole world.

Monarchial political autocracy is overthrown in our republic to rise no more. But monopoly and plutocracy is more dominant than when the federal constitution was adopted. The corporate and other monopolies are more dangerous to the liberties of our country today than antebellum slavery was.

The laws and rules and regulations of militarism or the army, per se, however good or necessary the war may be for the good or life of the nation, the army regimen is always despotic in theory and without regard to equity. But it is governed by autocratic expediency. The private in the ranks receives the least pay and is generally the least respected and has the most and hardest work to do. And officers are paid and ranked from the low grade, noncommissioned officers up through the many different grades to the higher rank, who gets sometimes more than fifty times what the private soldier gets. It is essentially undemocratic and more or less demoralizing in its effects. But it

is one of the despotisms that it is impracticable and seems to be impossible to democratize. There are others that are very similar.

"Whence come wars and whence come fighting among you? Come they not hence, even of your pleasures that war in your members? Ye lust, and ye have not; ye kill, and covet, and cannot obtain; ye fight and war; ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss that ye may spend it in your pleasures. Ye adulteresses know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of God." (Jos. 4:1-4.)

All wars are inaugurated by the rich, the capitalist class, and originate in indulging in forbidden pleasures as Adam and Eve did in the Garden of Eden. Their gratifying their lust for sensual pleasure by war invariably results in bringing on the sin, misery and calamity similar to what Adam and Eve incurred by their transgression. But the poor, the laborers and common people, who are rarely ever in any degree responsible for the existence of war, are always private soldiers drawn or drafted into the ranks in the army and have the greatest burden to bear, the hardest work to do and the greatest sacrifices to make.

While it is true that all wars, in the last analysis, rich capitalists are the responsible cause of their existence, they can only be called the instigators of some wars in an indirect sense. The intolerable burdens and oppressions of English landed capitalists, through acts of parliament and King George, upon productive laborers was the indirect instigation of the Revolutionary War.

This statement appeared in the Central Christian Advocate several years ago: "General Frederick D. Grant, at the recent National Peace Congress, openly charged that the Spanish War was due to Cuban bonds. Peace-loving merchants who held Cuban bonds agitated a rebellion in Cuba, then stirred up the United States to take Cuba so we could pay these bonds. Yet General Grant held that a big army and a big navy were necessary to a peace policy. He did say that the calling of the soldier is that of a peacemaker."

General Ulysses S. Grant makes this statement in his words (in substance; I quote from memory): "In my opinion, our war against Mexico was one of the wickedest wars ever waged by a strong nation against a weaker. It was for the acquisition of more territory and in the interest of slavery." He also stated that he believed our Civil War was "a providential judgment sent on us for our sin against Mexico."

It was the rich capitalists in our Southern states who were beneficiaries of the institution of chattel slavery that instigated the secession movement and war against our government in the interest of, and to protect and to perpetuate that institution. It was the injustice of the institution and the infringment of the slave-holding power on the rights of free laborers that occasioned the rebellious agitation against the government for upholding and protecting the institution and instigated violence and mob law and "the underground railroad" against the government, and the John Brown treasonable mobocracy at Harper's Ferry. John Brown was hung by Virginians as a treasonable outlaw, murderous, fiendish mobocrat. But anti-slavery agitators in the North generally lauded him to the skies as a praiseworthy heroic philanthropist, martyred patriot who sacrificed his life in a brave and honest effort to abolish "the sum of all villainies" in the United States. The object John Brown had in view in his Harper's Ferry fiasco was unquestionably honorable, just and heavenly. But the method he took to effect his object was unwise, dishonorable and wicked. St. Peter was guilty of a similar act of treason against the Roman government when he cut off Malchus' right ear in a murderous attempt to behead him and raise rebellion against the Roman empire rather than allow Jesus to be brought before the Jewish empire for trial. The object Peter had in view was good,

glorious and heavenly; but his method was unwise and sinful. Had not Jesus touched Malchus' ear and healed it, and prevented the catastrophe, Christ and all the apostles would have been killed or arrested and executed like John Brown. (Jno. 18:10-11.)

St. James, saying, "Whence come fightings among you?" signifies not only battles, but the strife alienations and animosities created by our competitive systems of production, and acquiring property and wealth. These systems are produced by capitalism. Laborers are beginning to learn that the following maximed deliverances of Abraham Lincoln are truisms, namely: "Labor is prior to and independent of capital. Capital is only the fruit of labor, and could never have existed if labor had not first existed. Labor is the superior of capital, and deserves much the highest consideration."

Laborers are being convinced that they whose labor uses capital and makes it productive and gives it all the value it can possess should own it in an equitable co-operative partnership. Justice demands this. In some places this system has been tried on a small scale, and where it has been properly managed it is a success.

Laborers are slowly learning the principles of democratic sociology from the standpoint of the teachings of Christ. But they are not receiving the encouragement they need nor the aid and support that justice and the Bible call for. Albert Barnes, in ante-bellum time when slavery dominated our government and the institution of slavery seemed impregnable, said, "If the christian church did not give support to slavery, no power on earth could sustain it." The enthronement of corporations as the result of our Civil War and the era of corruption in high places that followed, creating plutocratic monopolies and aggregating the capital of the country in the hands of the few that made "Honest Abe" feel more anxiety for the safety of our country even in the midst of war, was as much supported by the church, and is still as much supported as was the "sum of all villainism" in the days of the supremacy of slavery's political power. It is certain that if the churches of chrisendom did not give support to capital monopoly, no power on earth could sustain it.

In war times people do more praying than any other time. The text quoted shows that the twelve tribes to whom St. James wrote were involved in war troubles similar to the late European world war. And they were not wanting in offering prayer to God. All to whom he wrote were members of the christian church or of the Jewish church. They offered their prayers to the living God—all christians and Jews believed in and worshiped the same Jehovah. But their prayers were not heard. They asked amiss because what they asked for was to gratify lust or selfish desire. Most of the prayers offered by christians as well as Jews, especially in time of war, are more of an abomination than a blessing. For he that turneth away his ear from hearing the law, even his prayers is an abomination. (Prov. 28:9.) This includes all who disobey or will not hear the law. The psalmist said, If I regard iniquity in my heart, the Lord will not hear me. (Ps. 66:18). And when you stand praying, forgive, if ye have aught against any: that your Father which is in heaven may forgive you. But if you do not forgive, neither will your Father which is in heaven forgive your trespasses. (Mark 11:25-26.) And many prayers receive greater condemnation and no salvation. (Mark 12:40.) If we cannot draw near to God with true hearts and fullness of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, we had better not pray. (Heb. 10:21-23.) But at all times, and especially in perilous times like this, we should not be negligent in "confessing our sins one to another, and praying one for another that we may be healed. The supplication of a righteous man availeth much in its workings." (Jos. 5:16.)

In Paul's epistle "to all that were in Rome, in the 13th chapter,

where he explains the duties that citizens owe to the government and to each other, he commands us "to owe no man anything, save to love one another: for he that loveth his neighbor hath fulfilled the law." (Rom. 13:8.)

"The command to love one another is a debt which, though forever paid, is forever due. It is a vessel which, even though forever full, forever needs filling."

Justice demands that this inalienable debt of love we forever owe to our neighbor be inalienably altruistic or disinterested, like the good Samaritan's love exhibited toward the poor, helpless, suffering Jew which he found when journeying from Jerusalem to Jericho. He found the Jew robbed, stripped, and beaten by robbers who had departed, leaving him half dead. Although the Jew was a stranger and belonged to a different church and race hostile to Samaritans, when he saw him he was moved with compassion, and came to him, and bound up his wounds, pouring in them oil and wine; and he sat him on his own beast, and brought him to an inn and took care of him. And on the morrow he took out two shillings, and gave them to the host, and said, "Take care of him, and whatsoever thou spendest more, I, when I come back again, I will repay thee." (Lu. 10:33-35.) The good Samaritan never expected nor wanted any pay for the sacrifice he made to relieve his needy and suffering neighbor.

The essential controlling principle of altruism or disinterestedness that justice demands in our love to our neighbor is forcibly illustrated in this parable of our Lord. Then came Peter and said to him, Lord, how oft shall my brother sin against me and I forgive him? Until seven times? Jesus saith unto him, I say not unto thee, until seven times; but until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, who would make a reckoning with his servants. And when he had begun to reckon, one was brought unto him that owed him ten thousand talents (worth about ten million dollars). But for-asmuch as he had not wherewith to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshiped him, saying, Lord, have patience with me and I will pay thee all. And the lord of that servant, being moved with compassion, released him, and forgave him the debt. But that servant went out and found one of his fellow-servants who owed him a hundred shillings (about seventeen dollars), and he laid hold on him, and took him by the throat, saying, Pay what thou owest. So the fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee. And he would not: but went and cast him into prison, till he would pay that which was due. So when his fellow-servants saw what was done, they were exceeding sorry, and came and told their lord all that was done. Then his lord called unto him, and saith to him, Thou wicked servant, I forgave thee all that debt, because thou besoughtest me: shouldest not thou also have had mercy on thy fellow-servants, even as I had mercy on thee? And his lord was wrath, and delivered him to the tormentors till he should pay all that was due. So shall also my heavenly Father do unto you, if ye forgive not everyone his brother from your heart." (Matt. 18:21-35.)

This parable teaches: (1) That our sins against our heavenly Father are infinitely greater than our neighbors' sins against us can be; (2) Justice demands of the man who owed the ten million dollars to his king to pay it in money stipulated in the contract; and in the event of failure to pay in this way, justice demanded payment to be made by his being sold, and wife and children and all that he had to fulfill its demands. But altruism or gracious disinterested sympathy in his heart moved him with compassion to yield to his defaulting servant's pleading to be patient, and forgave him the debt. But this defaulting servant

who had received pardon for the immense debt, when he went out and found a fellow-servant who owed him about seventeen dollars, and layed hold on him, and took him by the throat, saying, Pay what thou owest, and did not regard the pleading of his defaulting neighbor for patience and time being given him to pay the debt and promise to pay when able, but cast him into prison till he should pay the debt. When his lord heard of his sin he was wroth, and delivered him to the tormentors to pay all that was due the same as though it had never been forgiven. Jesus says, "So shall my heavenly Father do unto you if ye forgive not every one his brother from your heart." (Matt. 18:23.)

This teaches us that after we have been forgiven our sins, and have peace with God, and backslide and lose the spirit of forgiving altruistic love, which we must possess before we can receive forgiveness, and resent or retaliate or do not forgive sins against us, all of our sins that have been pardoned will be remembered against us, and we will receive the eternal torments of Jehovah's vengeance for all of our sins we have committed in our lives.

Covetousness is the primary cause of the existence of a rich and poor class of inhabitants in this world.

"The rich ruleth over the poor; and the borrower is servant of the lender." (Prov. 22:7.) This rich ruling class over the poor and borrowing class serving their creditors is a condition of manifest injustice in the production and distribution of wealth that originated in the depravity of the human heart. as a governing social power when nations were first organized and governments established on this earth.

Depravity of the human heart has always sustained, and now sustains this vicious condition. But the poor and the servile class are perhaps as culpable for its existence as their rich oppressors, or at least they were in its formation. It is a governing power of physical or brute force and cunning directed by the lusts of the flesh and leaving out the power of love, that embodies holiness and justice and truth as its guiding force. The debt of love that we owe one to another and are constantly owing, we ought to, and must be, constantly paying to have a real theoretic democratic government, was not understood. And however culpable the oppressed poor and servile class may be for their sad condition, their culpability makes the abominable system none the less unjust. And God hates its injustice, per se, as he hates the devil.

The poor and proletarian or productive laboring class in all past ages immensely outnumbered the rich, who owned or monopolized all the land and wealth in the world. But none of these poor were ever satisfied with their poverty. It is certainly an undesirable condition. Nobody wants poverty; it is a hated and dreadful condition. It is an unjust condition. Their being more or less responsible for its existence makes it none the less unjust and hard to bear. The reason the poor are not mainly rich is because they have no chance to gain riches. They have believed that there is no way to get rich only the way their rich oppressors gained their riches. And they have had no opportunity to raise themselves out of poverty. But many, if not most of them, would have had no more mercy on the poor, or leniency toward them had they been rich. They themselves would become rich if they had the opportunity.

But the rich class are different. They never become dissatisfied with their rich condition and riches. If they become dissatisfied it is because they cannot get more riches. However rich they become, they are trying as hard to get more riches, and straining themselves, to become richer as the poor are to get out of their poverty.

But thank God, productive laborers are learning that capitalism is no more a divine institution than the ante-bellum sum of all villainies. And when they learn to harmonize their anti-monopoly forces against the

oppressive throne of capitalism, it will fall, to rise no more. And the dream of the Virgin Mary's magnificat will light up the world everywhere with paradistic heavenly glory. He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down princes from their thrones. And hath exalted them of low degree. The hungry he hath filled with good things; and the rich he hath sent empty away. (Luke 1:51-53.)

But, however unjust and heavy the burdensome yoke of poverty and oppression imposed upon them, they should not envy the rich nor treat them unkindly nor persecute them; neither should they obsequiously toady to them, to court their favor and friendship as they did in the apostolic age. They are not as guilty of this fault as they were, as a class, in the apostolic age. Laborers should know that it was not the poverty and suffering of Lazarus among the dogs at the rich man's gate, nor the wicked lack of Godly altruistic love and compassion in the heart of Dives that brought the angels of heaven to carry Lazarus away into Abraham's bosom. But it was his Godly meek and patient Godly altruistic love in his heart that disposed him to pray for dives and other heartless rich children of the Devil as Jesus prayed for his martyrs, "Father forgive them; for they know not what they do," that brought these angels from heaven to carry him into Abraham's bosom like an honored guest to feast with the angels and all the spirits of the just made perfect in heaven and all the evil things that he experienced and saw in his lifetime put forever out of his sight and enjoy heaven's best good things through all eternity. Had Lazarus died with envy in his heart and bitter curses against dives he would have gone to Hades to be in torment with him and lift up his cry to see Abraham afar off and beg for mercy in vain. (Luke 16:19-31.)

It seems to me that there never was a time that Christians more peremptorily needed the whole armor or equipment of heaven and the sword of the Spirit which is the word of God than today in wielding defensive and aggressive war against the enemies of the "weightier matters of the law, justice, and mercy and faith, both inside as well as outside of the church. (Matt. 23:23.)

I think the Methodist church must have been so lukewarm and neither hot nor cold that they made God nearly sick enough to spew them out of his mouth because, like the Laddicean church, they said, I am rich, and have gotten riches and have need of nothing (Rev. 3:1-7.), when they dropped from their hymnal the following militant hymn of Charles Wesley. It is so appropriate in the existing condition of christendom that I will quote the whole hymn:

(1) Equip me for the war
And teach my hands to fight;
My simple upright heart prepare
And guide my words aright.

(2) Control my every thought,
My whole of sin remove;
Let all my works in thee be wrought,
Let all be wrought in love.

(3) Arm me with the mind,
Meek Lamb, that was in thee,
And let my knowing zeal be joined
With perfect charity.

(4) With calm and tempered zeal
Let me enforce thy call;

And vindicate thy gracious will,
Which offers life to all.

(5) O may I love like thee,
In all thy footsteps tread,
Thou hatest all iniquity
But nothing thou hast made.

(6) O may I learn the art
With meekness to reprove;
To hate the sin with all my heart,
But still the sinner love.

Thrones of wickedness claiming fellowship with God in framing plutocratic oppression of labor by statute (Ps. 94:20) has come down through past ages since the days of Nimrod. These laws have been so impregnably established in the misguided universal public sentiment and conscience in all the world that nothing but the almighty word of God, living and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of the joints and marrow, and quick to discern the thoughts and intents of the heart, can dethrone capital monopoly and emancipate labor. (Heb. 4:12.)

But this two-edged sword, which is the word of God, must be in the hand and wielded by full-armored soldiers of the cross of Christ, "with all prayer and supplication, praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all saints." (Eph. 6:1-20.)

It behooves us as soldiers of the cross and word of God as much as it did Christians in the apostolic age to be strong in the Lord and in the strength of his might. And put on the whole armor of God, that we may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. Wherefore we should take up the whole armor of God, that we may be able to withstand in the evil day, and, having done all to stand. (Eph. 6:10-13.)

The end to which Jesus has been born, and to this end has come into the world that he should bear witness unto the truth, is to reveal the fact to the world, that the world does not understand, nor can it comprehend the weightier matters of the law, justice and mercy, etc., and their relation to and dependence on each other in the full comprehension of their heavenly purport, and that the meaning cannot be learned and its weightier matters obeyed by man's own native strength and will power without the graciously given light and strength or will power through faith in Jesus Christ as the true Messiah "and the only name under heaven, that is given among men, wherein we must be saved." (Acts 4:12.)

Man's ignorance of the weightier matters of the law, justice and mercy, or rather the justice and mercy inhering essentially in God's law, is caused by the works of the flesh and is the works of the devil in the hearts and lives of humans. "But to this end was the Son of God manifested, that he might destroy the works of the devil." (Jno. 3:8.)

"The love of money is the root of all evil." (1 Tim. 6:10.)

It is the clandestine injustice involved in the monetary system that dominates the world, more than anything else that has given money its malodorous cognomen, "filthy lucre," and made the love of it a root of all kinds of evil. (1 Sam. 8:3, Titus 1:11, Peter 5:3, 1 Tim. 6:10.)

It is conceded by all bullionists and moneymongers that have given the subject any honest candid thought that money is exclusively a labor-saving tool of exchange. And there can be no exchanges where there is

no society or nations, and division of labor which is the life of nations and is essential to their existence and happiness by exchanges and commercial intercourse with each other. And without money as a medium of exchange internal and external exchanges between people are impossible.

Money, then, of necessity is created by society or the public, and for the good of the public. Its value, then, is created by the legal tender stamp giving it debt-paying and purchasing power called coining when stamped on metals. It is not and cannot in any legitimate sense be a commodity. It is as far from it as our public roads are from being a commodity. The power to stamp the monetary function in any material called coin when on metal is the exclusive perogative of government. And its monetary function resides exclusively in this stamp.

In our country it is the exclusive perogative of Congress to stamp the monetary function on any material it chooses, and regulate its value. This exclusive perogative is given to Congress in our country by our federal constitution. But unfortunately Congress has delegated this to bank corporation. It is as unjust as it would be for Congress to give bankers the power to put up toll gates on our highways and charge toll at such rate as they, in collusion with Congress, would decide on.

But perhaps the oppressive power that is given them is their power to run the business of the country on a credit system ostensibly based on gold, which enables them to contract or expand the volume of circulation which makes money plenty and general prices high, and control the value of circulation that reduces the prices of articles of exchange for the want of money to buy with on the part of consumers. Their credit system is properly a debt system by which debtors are oppressed by money lenders, except when money is borrowed for speculative purposes. This virtually makes the debtor and creditor partners in a speculative scheme.

The only purpose for which governments manufacture money is to furnish suitable tools to facilitate and save labor in making exchanges. Exchanging always involves two or more parties in bargaining or contracting with each other. Those who own or monopolize this labor-saving tool, and their beneficiaries, are the most dangerous oppressors that burden mankind.

All the wealth in the world is created by the productive laborers in the world. But people do not get rich that way. Suppose a laborer lays aside one dollar a day every day, and has perfect health and not misses a day from work except the Sabbath day. He would have about three hundred and ten dollars deposited for safekeeping at the end of the year. But suppose he was aiming to become a millionaire, and carefully hid his honestly earned money away in the earth to make sure of its safety from all molestation, like the man in our Lord's parable who had one talent, expecting to lay by enough in this way to have a million-dollar deposit so that he could then retire from hard labor and rise to the highest class of fashionable society, and like Dives dress in purple and fine linen and fare sumptously every day. How old do you suppose he would be when he reached the goal and soared in the bright sunshine of affluence and honor in this world? Just a little over three thousand two hundred years old—a little over three times as old as Methusalah. The millenium will, no doubt, be passed, the judgment day ended and the world burned up before he would get that old. It won't win.

But how do our millionaires and multi-millionaires earn their colossal fortunes that they amass in this world? They don't earn them in any true sense. They acquire them by becoming the beneficiaries of injustice in the laws and governments of our world, and customs and usages and business principles that control the transaction of our country. And by knowing how, and having the chance to conduct the politics

of our country in their interest, and knowing how, to make bargains and contracts that inure to their advantage.

Truce breaking is condemned most severely by the laws and government of our country. Contracts are held as sacred and divinely binding. Our federal constitution forbids any state pass any law impairing the obligation of contracts. But it fails to condemn with equal vengeance fraud and taking advantage of one another's necessities in bargaining and contracting with one another.

Supposing an expert hunter in the wild western United States wilderness invites a millionaire to go with him afoot on a gunning expedition for sport. The millionaire accepts the invitation. They cross a deep ditch containing water and a great depth of briars and thorns. They have to cross on a log. The hunter is walking a rod or more ahead of his companion, and is that distance before him when he starts to walk the log. The millionaire falls into the ditch and is painfully scratched with the briars and thorns and it is impossible for him to extricate himself and to get out. He calls to the hunter to come to his assistance. The hunter comes to him and says, "I'll help you out for twenty-five thousand dollars. If you don't pay me that amount you may stay in there. It is the best I can do." The millionaire remonstrates in vain. The hunter demanded the cash or his check or note payable on demand. He gave him a demand note. It read: "For value received I promise to pay twenty-five thousand dollars." If the millionaire's life was worth more than twenty-five thousand dollars he got more than twenty-five thousand dollars' worth of value from the hunter's service. And the hunter got only twenty-five thousand dollars' worth of value for his service. It was worth more than that amount to the millionaire. But he, being generous and his service was only extending his hand to the millionaire and leading him out in a few minutes without any difficulty or exertion of any significance on his part, it was all he charged for his invaluable services in helping him out of his sad predicament. Consequently the hunter called it a square deal. And it is so recognized in human jurisprudence.

This was the kind of a square deal that the happy capitalists made with their hired laborers who mowed and reaped their fields, whose wages was kept back by fraud. However unsatisfied they may have been, they were in the deal, did the work and got value received and more too, for the meagre wages that they received kept them from starving and kept them alive. The transaction was tolerated or sanctioned by law and public sentiment as a square deal. And the high class capitalists consoled themselves with the consoling thought that they had paid them as much as their lives were worth. For if they had not paid them the hire they did they would have starved to death. But the wages they received was not satisfactory to the almighty, omnipresent, omniscient, immaterial, invisible Lord of Sabbath. They were only waiting to receive that doom that Dives received when he died and was buried. (Jos. 5:1-6; Luke 16:22.)

St. James' epistle was written to the Jews or the twelve tribes, but especially directed to the Christian Jews. Those high-class rich, wicked capitalists that he denounces as the worst of rascals because they underpaid or did not pay any of the wages due their hired laborers were all members of the Jewish church to whom Moses of old time had in every city them that preach him, being read in the synagogues every Sabbath day. (Acts 15:21.) Some of them may have belonged to the Christian church, but not with the tolerance or consent of the apostles who so severely denounced them. But they were uncondemned by the Jewish and heathen jurisprudence and standard of morality in the heathen religion and Mosaic Scriptures as construed by the rabbis who preached Moses in the synagogues in all the cities every Sabbath day. Their con-

duct was either sanctioned or was in harmony with the heathen and Mosaic ecclesiasticism in the apostolic age. (Jas. 5:1-6.)

But how much better is the ecclesiasticism of christendom today than that of the Jewish church in the apostolic age in our apostatized condition from the apostolic standards? We are far from being entirely out of fellowship with some of the sins of ante-Christ christendom when the apostate Christian church became the "Mother of Harlots and of the Abominations of the Earth." (Rev. 17:5.) And the angelic voice from heaven was heard, "Come forth, my people, out of her, that ye have no fellowship with her sins and that ye receive not of her plagues." (Rev. 18:4.)

Bullionism is the strongest bulwark to support money monopoly that exists or that ever did exist. Money monopoly can never be overthrown nor engines of injustice and oppressions in law and government be abolished while it exists. The resources and credit of nations and governments are the only equitable base for currency. The gold and silver money was hid in bullionists' vaults or places of deposit while the Civil War of 1860 was in progress. It did not circulate. Greenbacks was the only currency doing the money work of our country during the war, not based on bullion or gold and silver, but on the credit and resources of our country. But bullionists in Congress surreptitiously succeeded during the war in getting exceptions to their full monetization for interest on the public debt and duties on imports to weaken them or prevent their being the exclusive permanent circulation of our country. They also clandestinely interfered with their receiving the coinage stamp and properly regulating their value. Finally they succeeded in getting them converted into gilt-edged bonds payable in coin. These bonds are mainly all in the hands of bankers, who supply our country with bank notes. The banker receives interest on his bonds and also the notes he issues. But their greatest gain is in contracting and expanding the volume of circulation as suits their interest.

Bullionists made gullible people believe that the greenback currency was an enforced loan imposed on the people, to be used in an emergency, and that specie must be resumed or we would repudiate an honest debt and would be guilty of extortioning robbery.

Specie resumption increased the purchasing power of the dollar, but it did not increase its debt-paying power, so that every debt contracted when greenbacks supplied the currency had to be paid in dollars containing twice as much value as the dollar borrowed or contracted to pay. The debtor class was nearly ruined, some of them entirely ruined. Laborers were thrown out of work. Money monopoly in collusion with railroad and land monopoly was fast overthrowing our boasted democratic liberty and imposing intolerable burdens on the people that was fulfilling the vision of Abraham Lincoln at the close of the war, when he said, "I see, in the near future, a crisis approaching that unnerves and causes me to tremble for the safety of our country. As the result of the war corporations have been enthroned and an era of corruption in high places will follow and the money power of the country will endeavor to prolong its reign by working upon the prejudices of the people until all wealth is aggregated in a few hands and the republic is destroyed."

This condition was just as bad for labor when specie was resumed for money monopolists' benefit as the condition of labor in the apostolic age. And corporate monopolies were just as wicked and heartily condemned in their merciless profiteering as the rich high-class capitalists who kept back the hire of their laborers by fraud in the apostolic age. The preachers were generally uncommitted on the subject, or apologists for the existing condition. They gained in influence, popularity, and contributions of filthy lucre for their conservative support of capital monopoly that they otherwise would not have gained.

Had not labor unions and movements outside of the church, and largely in spite of adverse influence of the church, worked a public sentiment and a popular force against their oppressors, laborers would today be in as hopeless bondage as they were in the Roman empire in the apostolic age. But notwithstanding what they have done against capitalism, capital monopoly still sits in the saddle. Their laudable efforts have greatly weakened plutocracy, and retarded it, and forced plutocrats to concede rights and privileges in their interest that have secured laborers better wages and much better times than they have had in the past.

But the systems that hold this potentiality in their hands still exist. And capitalism is still looked upon as a divine institution. And that those who fight it are condemned as rebels the same as our revolutionary fathers were in fighting John Bull oppressions which gave birth to our Declaration of Independence and our democratic republic.

Before our Civil War, I do not think there was a millionaire in the United States. They are numerous now; indeed, some are towering up to multi-millionaires and billionaires. I don't think any country in this civilized world is as much endangered by concentrated wealth in the hands of the few as our republic.

The labor and capital question is a lamentably serious one. It should receive the honest, candid, prayerful concern of every christian patriot. We should look to God, be optimistic and hope for the best. And that the revolutionary leaven of truth existing in love may lead the citizens of our republic to know that the royal law contained in the one sentence, "Love thy neighbor as thyself," developing golden-rule justice as taught by Jesus Christ, is the only foundation for real democracy and liberty, and that we may reach the goal without any more war in our country. But evolution was a failure in preventing all the past wars that have afflicted us. We should do our very best in this direction, and hope and pray for the best, but be sure to be prepared for the worst.

However harmonious we may be, and however patiently we may bear the injustice if we still continue to acquiesce in being governed by the systems of industrial and social intercourse and adjustments that have governed us in the past, and still govern us, and oppress us, if this cannot be abolished, and love's demands and God's will substituted that every obstruction be removed from truth and justice having its divine right of eminent domain in all the intercourse and adjustment of society all the time and everywhere, the millennium cannot come. Many of these things at present can only be ideal, and are more or less impractical. But the ideal must always precede the practical in either evolutionary or revolutionary progress. Our love should abound more and more in knowledge and in all discernment, so that we may approve things that are excellent that we may be sincere and void of offense, unto the day of Christ being filled with the fruits of righteousness which are through Jesus Christ, unto the praise and glory of God. (Phil. 1:9-11.) And the impracticable can, by the help of God, be made to become practical and can be practiced for the good of his children and the glory of God.

I present a quotation from a distinguished writer on social reform that commends itself to the prayerful consideration of every lover of justice and mercy, and weightier matters in God's law in the production and distribution of the world's wealth: "It is God's truth that at this hour today, in modern society, by the machine process, by the inventions which mankind has perfected of manufacture and production, which we have built up by modern methods of large scale agriculture, by the method of co-operation, we could today produce in America enough wealth to give every man, woman and child in America not merely comfort, not merely plenty, but even luxury, for the labor of some three or

four hours a day, not of the children, not of the old people, but merely of the able-bodied men and women able to work."

Now this is a fact: The United States Bureau published some twenty years ago a study of modern industry, showing how much could be produced by modern machinery as compared with hand labor, and in some cases it was five times as much. The average was certainly around ten times as much twenty years ago. And understand me, one hundred years ago, before we had any machinery whatever, nobody starved, everybody got enough to keep going. They got enough to have children and to raise them healthy. Why is it today when we can produce ten times as much, there is poverty and misery in the world? Why is it that three-quarters of the people in America cannot get enough? It is because we do not produce co-operatively. We do not organize production. We leave it to the method of anarchy."

This would bring the world to God's plan and to God's law of production and distribution like the manna in the wilderness on which God fed his children. (Ex. 16:13-36.)

The gospel leaven hid in the heart of the world everywhere is silently working its way, destined to ultimately bring in the millenial kingdom of our Father in heaven and his will be done on earth as it is done in heaven without physical warfare.

The Hebrew theocracy was established by divinely guided physical armies against heathen enemies of God and truth. Our Revolutionary fathers were guided by their conviction of the requirements of gospel justice and equity to wage defensive war against intolerable oppression of British tyranny, and gave birth to our Declaration of Independence, which is a beacon light to all oppressed nations of the world. There was a providential good purpose in our Civil War of 1860, in effecting the liberation of colored slaves and securing their race equal rights with the white race. The inspired word of the Bible clearly indicates that there is something better than fellow humans gratifying the canine instinct to be master of other dogs. The nineteenth chapter of the book of Revelations foretells that the millenium will be ushered in by the Armageddon war, "led by the Lord Jesus Christ clothed in a garment sprinkled with blood, riding a white horse, and will be called the **Word of God,** Faithful and True, and will be followed by all the armies of heaven, upon white horses clothed in fine linen white and pure." Justice will triumph; and chain the devil a thousand years, and Christ will reign with the souls of martyred saints a thousand years.

The exultant ecstatic jubilation over the victory is graphically foretold in the first eight verses of this chapter.

Our Heavenly Father's Sentient Love.

Our heavenly Father is a sentient God. He can feel as well as know. He would not be a living God if he could not feel. The uncreated sentience in him existed from all eternity. His uncreated sentience from all eternity is the worth of his existence to himself. It is his life or power to feel. As it exists in him from all eternity it is enjoyment and pleasure. The essential nature of his life is averse to, and repugnates all suffering of every kind. God's happiness is the happy feelings of heart-felt love. No suffering can come to him against his will. All the suffering that it is possible for him to experience is painful altruistic sorrow for the miseries of his (unprofitable to himself, Luke 17:10; Job 22:3-8, 36:6-8) children whose sins that he could not prevent brought their miseries upon themselves.

But the infinite, painful sorrow the wicked rebellion of his children brought into his heart we can never know. When the rebellious sin was committed in the Garden of Eden he sent the gracious promise of his only begotten Son to be the Seed of the woman (not the seed of the man,

but of the woman and Holy Spirit exclusively, independent of man), and to bruise the serpent's head and to redeem us to bring back to our Father's house at an infinite cost that finite mind cannot fathom. The human family rested with great weight upon our heavenly Father's heart. The wickedness of the ante-diluvian world "broke his heart with grief that repented him that he had made man on the earth," and the ends of goodness and justice "constrained him to destroy man, whom he had created from the face of the ground" and to drown them in the flood save Noah and his family." (Gen. 6:5-8.)

Jesus' heart was suddenly broken with altruistic sorrow, when in his triumphant entry into Jerusalem a view of the city burst upon his sight in the zenith of its earthly glory and grandeur and the thought of its calamitous overthrow silently hid in Jehovah's heart flashed into his mind. And with unmeasurable sorrow he said, "If thou hadst known in this day, even thou the things which belong unto peace, but now they are hid from thine eyes." (Luke 19:41-44.)

"Can a woman forget her sucking child that she should not have compassion on the son of her womb? Yea, they may forget, yet will not I forget thee. Behold I have graven thee upon the palms of my hands; thy walls are continually before me." (Is. 49:15.) The prophet Isaiah said, "I will make mention of the loving kindnesses of Jehovah and the praises of Jehovah, according to all that Jehovah hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving kindnesses. For he said, Surely they are my people, children that will not deal falsely; so he was their Saviour in all their afflictions he was afflicted, and the angel of his presence saved them, and in his love and his pity he redeemed them; and he bare them and carried them all the days of old." (Is. 63:7-9.)

When the prodigal son demanded of the father to give him the portion of his substance that fell to him, his rebellious request against the good father's will was given to him. When he took his journey into a far country and wasted his substance with riotous living, and when he had spent all, a mighty famine arose in that country and he began to be in want. He joined himself to a citizen of that country to feed swine. And he would fain have filled his belly with the husks that the swine did eat; he was starving to death and no man gave unto him. He was barefooted, and his clothes poor and ragged and unfit to wear. The father's heart was filled with gloom and sorrow for the absent wandering boy. This sad experience led him to repentance and to think of his father's abundance and his happy hired servants' having had enough and to spare. He started back homeward. And he arose, and came to his father. But while he was far off his father saw him, and was moved with compassion, and ran and fell on his neck and kissed him; and the son said unto him: "Father, I have sinned against heaven and in thy sight; I am no more worthy to be called thy son." But the father said to the servants, bring forth quickly the best robe and put it on him, and put a ring on his hand, and shoes on his feet; and bring the fatted calf, and kill it, and let us eat and make merry, for this, my son, was dead, and he is alive again; he was lost and is found. The son was banqueted with the most jubilant reception the father could afford. The first appearance of his son's return rolled away the heart burden of grief and sorrow.

But this parable is designed to teach us the knowledge of the painful grief our alienating our hearts from our heavenly Father and losing all appreciation of his goodness, and letting our hearts become callous against him, and unthankful, and the ruin, starvation and death, sinful pleasure and gratification bring to us; and the burden of painful grief we will roll from our heavenly Father when we repent, and the condescending altruism of his infinite love and compassion that he will come

and lavish upon us as soon as he can see afar off our penetential homecoming. But infinitely greater will be the joy and jubilation of God and heaven when the apostate prodigal world that rests with such ponderous weight upon our Redeemer's heart returns home to our heavenly Father's house.

The following exultant language expresses not only the burden of anxiety for his people while in the captivity to heathen Babylon being lifted from his heart and replaced with inexpressible joy at their liberation and returning to their home land; but it expresses the jubilant infinite exultation of Jehovah and all heaven when our Redeemer's anxiety for the redeemed will be rolled away to give place to the infinite joy that will supremely thrill our heavenly Father's heart when the whole apostate world shall return as a repetent prodigal and bow at his feet, and crown him Lord of all.

Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem! Jehovah hath taken away thy judgments; he hath cast out thine enemy; the king of Israel, even Jehovah, is in the midst of thee; thou shalt not fear evil any more. In that day it shall be said to Jerusalem, Fear thou not, O Zion, let not thy hands be slack. Jehovah thy God is in the midst of thee, a mighty one who will save; he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing.

The great paramount object and goal to which the church and all religious and moral reform activity should aim and tend is to get all parents to understand that they are our Creator's representatives and agents, standing in his place in creating and training children to mature age for membership and service in the kingdom of God, and that every household should be a happy home for every inmate and a nursery of heaven. All parents should know that "children are a heritage of Jehovah; and the fruit of the womb is his reward." (Ps. 127:3, Deut. 6:1-9; Prov. 22:6.)

God created man double to be a love factory by which to create objects of love and happiness like himself, and in his image to experience happiness by loving and being loved by one another in the various ways that our affections can be brought into exercise with each other. Our hearts are created to be a fountain of happiness as well as a fountain of love. We cannot be happy without giving friendship to others and receiving friendship from others. God created us to be perfect friends to each other.

> " 'Tis not in tithe nor in rank,
> 'Tis not in wealthlike London bank
> To make us truly blest.
> If happiness has lost its seat and center in the breast
> We may be wise, or rich, or great,
> But never can be blest."

"Self law is the first law of nature." God loves himself. If he did not love himself he could not love us. But he loves every soul that he created in his own likeness and image as he loves himself, and values them as he values himself. But he hates selfishness with an infinite hatred as he hates the devil. The uncreated active love in Jehovah is his life. It is holy, just, true, impartial and altrustic. These traits exist immutably from all eternity in his life or love, and they are as dear to him as his own existence. Had not our first parents permitted Satan to beguile them into sin, this kind of life or love would have been propogated in transmitted life, and we would have been born as holy as angels, and would not need to be born anew from above to see the kingdom of God.

The Godly love in our first parents, counterfeited by sin, transmitted tainted love by natural birth to all generations.

This kind of love cemented Adam and Eve in a coalescing oneness in heart and flesh. But their life or love was in an embryonic tentative or probationary state in relation to its moral quality. Without the possibility of vice there can be no virtue. The tree of knowledge of good and evil was a test tree to decide the creative fountain of human life for good or evil. Obedience would have preserved generated life with the image and likeness of God in which they were created. And disobedience would impregnate the creative power of the life-creating fountain with ineradicable depravity till the judgment day, necessitating human souls to be born anew from above to see the kingdom of God. And all the sin and wickedness of the world results from the hereditary depravity of human nature influencing the will, aided by the devil, to disobey the voice of the Holy Spirit calling the heart to the fountain opened to the house of David and to the inhabitants of the world to faith in the Lamb of God, and receive pardon and cleansing from all unrighteousness.

If Adam and Eve had obeyed the word of God, all hearts would have been innocent and pure as heaven and filled with and led by the Holy Spirit. There would have been no suffering of any kind, nor death. The ground would not be cursed with thorns and thistles and weeds, and there would be no unpleasant cold nor heat, nor storms, nor floods, nor hurricanes. The surface of the earth would not be plagued with high, precipitous and rough, rugged hills and mountains and vexatious valleys, nor marshes and sandy deserts and troublesome irregularities on the earth's surface that now exist. There would have been no ferocious or untamable or dangerous or troublesome animals on earth, nor pestiferous or annoying insects and reptiles, nor anything disagreeable or unpleasant on earth, but everything would be as beautiful, pure and pleasant as the Edenic condition, when "God saw everything that he had made, and, behold, it was very good." **(Gen. 1:31.)**

Marriages would have been monogamous. Husband and wife would have been near the same age. There would have been a limit to the pro-creative sex power, and when a last child reached maturity it would be a short period till the husband and wife would have been translated to heaven at the same time, when human relationship would have gone out of existence, having served their purpose ("where there can be no male or female" (Gal. 3:28) "and no married relationships or husband and wife, but all would be equal to angels, being sons of God." (Luke 20:36.) There would have been no widowers, nor widows, nor orphan children, no old maids, and no old bachelors. For God's original design was for man to be double on earth to be a full man. Parents, by example and teaching, would create a heavenly atmosphere in developing the character of their children physically, intellectually, morally. And every family would be a house where love would develop to perfection, and peace and happiness would exist in every family.

In our fallen condition a paradistic home cannot be reached, for we are depraved physically, intellectually and morally. And the blood of Jesus Christ cannot so entirely eradicate it and its effects as to prevent its transmission from parents to children by natural birth. And our Lord's redemption will not be perfected till the judgment day.

But we are commanded, "If any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an infidel." (1 Tim. 5:8.)

This command emphatically includes the obligation to make provision for the household as heads and responsible rulers and providers for families, not only provision for physical needs, but commands us as

loyal vice-regents of Jehovah in creating and raising children to provide for their heavenly moral and intellectual training and needs. We are forbid being anxious for our life, what we shall eat, or what we shall drink; not yet for our body what we shall put on. (Matt. 6:25.) But we are commanded to "seek first God's kingdom, and his righteousness; and all these things shall be added unto us" (subordinately or incidentally). (Matt. 6:33.)

Seeking God's kingdom and his righteousness **first** is seeking with all the heart to obey the royal law, thou shalt love thy neighbor as thyself; for this is the whole law fulfilled in one word (Gal. 5:14.) It is developed in practice in obeying the golden rule, "All things therefore that men should do unto you, even so do ye also unto them: for this is the law of the prophets." (Matt. 7:12.) This law condemns plutocracy or capital monopoly and enjoins economic equal opportunity for all and special privileges for none. This can only be effected by a universal co-operative commonwealth in the production and distribution of wealth. This will eliminate all injustice and bring in the millenium achieved by the Armageddon war victory for royal law and golden rule justice foretold in the nineteenth chapter of Revelations, ushering in the millenium foretold in the twentieth chapter of the book. The golden rule of Christ is the only ruling principle of intercourse or transactions among men that can overthrow autocracy and injustice in all of its forms, and bring in real democracy and equity.

But the insuperable obstacles to this happy age of equality to every man foretold in prophecy cannot be effected in human strength and wisdom alone without superhuman aid, and then will not remove every obstacle at the same time. Evolutionary movements and processes providentially work up public sentiment preparatory to the final revolutionary war that ushers in the reform contended for. It will be as impossible for a rich man to enter into the milleniel kingdom as for a camel to go through a needle's eye. But Jesus says although this is impossible with men, with God all things are possible. (Matt. 19:23-27.) But Jesus did not say that it is possible for God to get every rich man into the kingdom of God unless he disposes of his possessions as he commanded the rich young ruler to sell all that he had and give to the poor . . . and come and follow him, or consecrate all of his possessions to the good of mankind and to the glory of God in an equivalent or similar way.

I don't believe that rich men generally attach much importance to these words in the magnificat:

> He hath showed strength with his arm;
> He hath scattered the proud in the imagination
> of their heart;
> He hath put down princes from their thrones,
> And hath exalted them of low degree.
> The hungry he hath filled with good things;
> And the rich he hath sent empty away.
> He hath given help to Israel, his servant,
> That he might remember mercy
> (As he spoke unto our fathers)
> Toward Abraham and his seed forever.

I don't believe the rich men generally want to hear anything about a millenium that condemns and is incompatible with capitalism.

Prophecies in symbolic representation tell that when the decisive battle of the Armageddon war will be fought , a white horse will appear, and he that will sit thereon will be called Faithful and True, . . . and he will be arrayed in a garment dipped in blood, and his name will be called **THE WORD OF GOD.** And the armies which are in heaven will follow him upon white horses clothed in fine linen, white and pure.

And out of his mouth shall proceed a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness of the wrath of Almighty God. And he hath on his garment and on his thigh written, **KING OF KINGS** and **LORD OF LORDS.** . . . And the beast, and the kings of the earth, and their armies will gather together to make war against him that sits upon the horse, and against his army." And the beast was taken, and with him the false prophet that wrought the signs in his sight wherewith he received them that had received the mark of the beast, and them that worshiped his image; they too were cast alive into the lake of fire that burneth with brimstone. And the rest were killed with the sword of him that sat upon the horse, even the sword which came forth out of his mouth: and all the birds were filled with their flesh. (Rev. 19:11-21.)

I don't believe many rich men will be in the armies of heaven upon white horses, clothed in fine linen, white and pure. Most of them will be found volunteer soldiers who fought against the **Faithful and True, King of Kings** and **Lord of Lords,** whose name is called **THE WORD OF GOD.**

Jesus warns us in his sermon on the mount. Many will say to me in that day, Lord, Lord, did we not prophecy by thy name, and by thy name cast out demons, and by thy name do many mighty wonders? And then will I profess unto them: depart from me, ye that work iniquity. (Matt. 7:21-23.) This will evidently be distinguished popular or influential teachers and preachers and leaders.

When the earth shall be full of the knowledge of Jehovah as the waters cover the sea (Is. 11:9), and the whole world be lit up with the glory of God, the people will not labor in vain nor bring forth for calamity; for they are the seed of the blessed of Jehovah, and their offspring with them." (Is. 65:23.)

All men will be well-born. There will be no inherited diseases. The iniquities of the fathers will not be visited upon the children. While human nature will not be so purified that hereditary sin will not all be eradicated so that a new birth of the spirit will not be needed to see the kingdom of God, yet the willful sins of parents would not be committed so as to transmit these evil consequences to their offspring.

There are good and evil elements born in every child—the evil element, from the sin of our first parents in Eden. The good comes from the mediation of our Saviour, Jesus Christ. Jesus Christ is the seed of the woman (not of the man) pledged to bruise the serpent's head the time our first parents transgressed. It is now generally believed that eating the forbidden fruit in Eden was adultery. Its fruit was a test of their faith and loyalty to God. It is believed that God intended them to eat the fruit, but forbid them eat it when they did because it was immature. It is believed they could not have the power of procreation until the fruit was eaten. And as God commanded Abraham to offer Isaac, and after he gave proof of his faith by attempted obedience, forbid him offer his son, and provide a ram to be offered instead of his son, so God intended that, had they proved their faith and loyalty as Abraham did, God would have rescinded the prohibition and let them eat the fruit.

However that may be, it is certain that unchastity and adultery in all of their corrupting and debauching forms are dominant sins in all the world, and are perhaps the worst and most dangerous sins and hardest to fight of any of the world's lusts of the flesh. It is not second to intemperance. The church was slow taking the high ground of entire prohibition against the liquor traffic. But now, thank God, she is awake to this giant evil, not second to the chattel slavery, sum of all villainies, and is on the job of its entire prohibition with fair prospects, by God's help, of success. But the church is just beginning her heavenly war-

fare in apostolic earnestness against this most dangerous and insidious abomination that corrupts mankind, the social evil. Miss Francis E. Willard's work, in her day, was like an angel from heaven, doing evangelistic work against these evils. Mrs. Mary E. Teats is following in her footsteps, doing efficient work of the same kind, making a specialty of gospel and scientific purity. Mr. J. B. Caldwell, superintendent of the International Purity Association and publisher, should receive every possible encouragement—127 North Fifth Avenue, Chicago, Ill.

"Evil men understand not justice, but they that seek Jehovah understand all things." (Prov. 28:5.)

Justice and love are complimentary with each other. Justice is a dominating principle in love and mercy. It is hard for rich men who are enriched by being the beneficiaries of injustice involved in law and public sentiment, to understand the injustice, however honest they may be; and they are under great temptation to not want to understand it, and to not acknowledge it when they are forced to understand it, and therefore lose their honesty. And their prayers are not heard, because they turn their ears away from hearing the law of justice, their prayers become an abomination. The poor who suffer the injustice and are oppressed or impoverished by it are more likely to understand it and to be poor in spirit, and their prayers will be heard. But the prayers of the poor are not heard because they are poor in this world's goods, but because they are poor in spirit. Some rich people are honest and poor in spirit, and their prayers are heard.

But in the millenium there will be no rich or poor class, no injustice of any kind. All hearts and lives will be chaste and pure. Jesus Christ and the souls of the martyrs will reign on earth internally and invisibly, and all shall know the Lord from the least to the greatest. Heaven will be in the heart of the world. "And it shall come to pass that, before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the ox: and dust shall be the serpent's food. They shall not hurt nor destroy in all my holy mountain, saith Jehovah." (Is. 65:23-25.)

We look for a city which hath foundations, whose builder and maker is God (11:10), for God hath prepared for us a city. (Heb. 11:16.)

Jesus commands us to "lay not up for ourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where our treasure is, there will our heart be also." (Matt. 6:19-21.) Sentient life is capacity to feel or experience pain or pleasure, and to perceive or know things. All life is averse to and repugnates pain and suffering of every kind. Love is an unseen, intangible, magnetic mental something in lives that bind them together or repel them apart by a sympathetic love tie. Genuine love is divine life in the soul. It may be embryonic and undeveloped in activity or outward works. "Love out of a pure heart, a good conscience, and faith unfeigned," always manifests itself in good works, relieving or saving neighbors from unhappiness and imparting happiness to them. Godly love always provides for itself in conformity with equal effort for, or interest in the good of a neighbor. A treasure is anything that we value or love. We should not treasure anything that is not good that will not do ourselves or somebody good.

Laying up for ourselves treasures upon earth is providing or gaining possession of things on earth to prevent unhappiness and secure to us happiness. Jesus teaches us that these treasures are uncertain and unsatisfying, and tells us that treasures in heaven are certain and satisfying. They are the "true riches." (Luke 16:12.)

A rich man, whose large barns were filled with grain and goods,

once said to his soul, "Saul, thou hast much goods laid up for many years; take thine ease; eat, drink, be merry." God said unto him, "Thou fool, this night is thy soul required of thee; then whose shall these things be which thou hast provided?" So is he that layeth up treasures for himself and is not rich toward God." (Lu. 12:13-21.) What is a man profited, if he shall gain the whole world, and lose his own soul, or what shall a man give in exchange for his soul? (Matt. 16:26.)

We do not lose the happiness of the life that now is by laying up treasures in heaven, but we gain it. "Godliness is profitable for all things, having promise of the life that now is, and of that which is to come." (1 Tim. 4:8.)

"Man that is born of woman is of few days and full of trouble. He cometh forth like a flower and is cut down: he fleeth also as a shadow, and continueth not." (Job 14:1-2.) However good and holy we may be, we cannot get away from the common troubles incident to this life. But if we live as did Abraham and Sarah, "pilgrims and strangers sojourning in the land of promise, seeking for a city which hath foundations whose builder and maker is God," with hearts and treasure laid up in heaven and "seeking the things that are above, where Christ is, seated on the right hand of God, and our minds on the things that are above, not on the things that are upon the earth" (Col. 3:1-2), we will be more than conquerors. Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Even as it is written. For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. (Rom. 8:35-36.) "And we know that to them that love God all things work together for good, even to them that are called according to his purpose." (Rom. 8:28.)

Abraham lived over a hundred years with his good wife, Sarah. He was rich, but not as rich as most of the rich people of our day. And he got it honestly and without doing anybody any injustice. He was poor in spirit, and meek and lowly. But he and Sarah made mistakes, met disappointments, had more or less suffering, trials and hardships that are the common experience of all humans in this world of sin, sickness, death and sorrow. At the age of one hundred twenty-seven years Sarah died and entered into rest in the heavenly paradise of angels and the spirit of just men made perfect, the long discovered better country, that is heaven, and "long-looked-for city whose builder and maker is God." The long-desired country and hope for this heavenly city was the dearest and most valued treasure of their heart and inspiration of their lives. Abraham lived about forty years after Sarah's death in peaceful quietude, "and died at a good old age, an old man and full of years, and at the age of one hundred seventy-five years was gathered to his people." (Gen. 25:7-8.) However much our sufferings may overbalance our enjoyments in this world where we have tribulations, if we obey our Lord's command to "be of good cheer because he has overcome the world" (John 16:23), and because it is the Father's good pleasure to give us the kingdom (Lu. 12:32), it will sink our greatest suffering into momentary lightness and make us to know that they work for us more and more an eternal weight of glory (2 Cor. 4:16-17), "and are not worthy to be compared with the glory which shall be revealed to us." (Rom. 8:18.) Many christians if in this life only they have hope, they are of all men most pitiable. (1 Cor. 15:19.)

Jesus has opened heaven to us as was never done before his coming. Jesus said unto Nathaniel, "Verily, verily, I say unto you, ye shall see the heaven opened and the angels of God ascending and descending upon the son of man." (John 51.) Jesus said to Nicodemus, "If I tell ye earthly things and ye believe not, how shall ye believe if I tell you

heavenly things? And no man hath ascended into heaven, but he that descends out of heaven, even the son of man who is in heaven.". (Jno. 3:12-13.)

Every human heart and life has other hearts and lives related to himself—some very near and dear to him, and others more distant. With these we have heart and life in common and reciprocal exchanges of thought and words that awaken feelings of pleasurable friendship and attachment to each other that bring happiness and good into our lives.

We can and ought to love every other human life as a neighbor as we love ourselves, in the same degree of strength and interest in their welfare and happiness. But some of our providential God-given friendships and relationships are more close and intimate and pleasurable than others. Our closest and dearest friendships that are linked and locked in our hearts are family kinship and love. The closest and most intimate and pleasant tie of friendship is that of husband and wife; next to it is parents and children.

But all of the bonds, attachments and relationships in this world are temporary and for a limited and preparatory purpose. We cannot stay here forever. Death will come sooner or later. Death will sever our bonds of union and attachments and communion on earth. But it does not annihilate nor lessen our heart's love and desire for a reunion of our companionship and fellowship, especially with those most nearly and more closely related and attached to us. Being justified by faith in our Lord Jesus Christ, we have peace with God, and rejoice with highest illuminating optimism in the hope set before us which we have as an anchor of the soul a hope both sure and steadfast, and entering into that which is within the veil whither as a forerunner Jesus entered for us (Heb. 6:17-20), where we will live and enjoy each other's love and partnership and fellowship in closer intimacy and attachment in Christ than it is possible to enjoy in this world. And we will love our Father in heaven with all the heart, with all the soul, and with all the strength, more perfectly than it is possible to experience in our lifetime in this world.

When Abraham gave back to God his beloved Sarah, with whom God had blessed his life for over one hundred years with the comfort and pleasure of her companionship, the bereavement was a loss to him of heart-rending sorrow. But Jesus had showed him the paths of life, that in his presence is fullness of joy, and at his right hand there are pleasures forever more. (Ps. 16:11.) He could not wish her return to his company, whose burdens and cares and vexations cannot be escaped in this world of vanity. And knowing that they would be reunited in heart and life again when his work on earth was done, where a closer companionship would be more infinitely blissful than could be experienced in their lifetime here, he joyfully submitted to remain in this world till God's purpose on earth for his stay here was fulfilled.

How many of us who are near the end of our pilgrimage, sojourning here as strangers, and have reached the good old age, three or four score years or more, have not had an experience similar to that of Abraham, if we have been obedient to Jehovah's will and kept his covenant.

God blessed me with a helpmeet co-laborer in my ministerial work fifty years ago. She was a faithful and efficient worker in the Lord's vineyard for forty-seven years when she passed away. When on her dying bed, several days before her death, I came in the morning into her room and asked the nurse how she spent the night. She replied that she was in great suffering all the night, and spent the night praying all the time. I asked her how she felt. She looked at me with an expression of triumph in her eyes, and exclaimed, "God and I are in partnership." She rested quietly from that time till the angels carried her away to Abraham's bosom. She endured great trials and conflicts in working in the

Lord's vineyard and serving in his army with me as co-laborers and soldiers of the cross. She was a great treasure in my heart while we journeyed together on earth, and is no less a treasure since she has been crowned.

No one but those who are blessed with the experience can know the unspeakable comfort a faithful servant of God and triumphant death affords those they leave behind. We are assured that "God wipes away every tear from their eyes, and the lamb that is in the midst of the throne is their shepherd and guides them unto fountains of waters of life." God wiping away every tear from their eyes means that he eradicates all sorrow and causes of sorrow from their hearts, and puts away all evil, danger, fear, death and suffering of every kind, forever out of sight, and fills the heart with eternal glory, joy and bliss that can never die. They can never want for knowledge, never make any mistakes, never again be disappointed. All the heavenly world will be their happy companion; there will never be any clouds in their sky. There is no "night in heaven"; there's no need of the sun, neither of the moon to shine upon it; for the glory of God lightens it, and the lamp there in is the lamb. (Rev. 21:22-24.) No one will ever grow weary nor need rest, nor sleep day or night. But all hearts will forever thrill with intense praise and thanksgiving to God. There can be no parting or saying good-by in heaven.

We can never in time nor eternity thank God enough for the unspeakable gift of Christ formed within us the hope of glory.

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